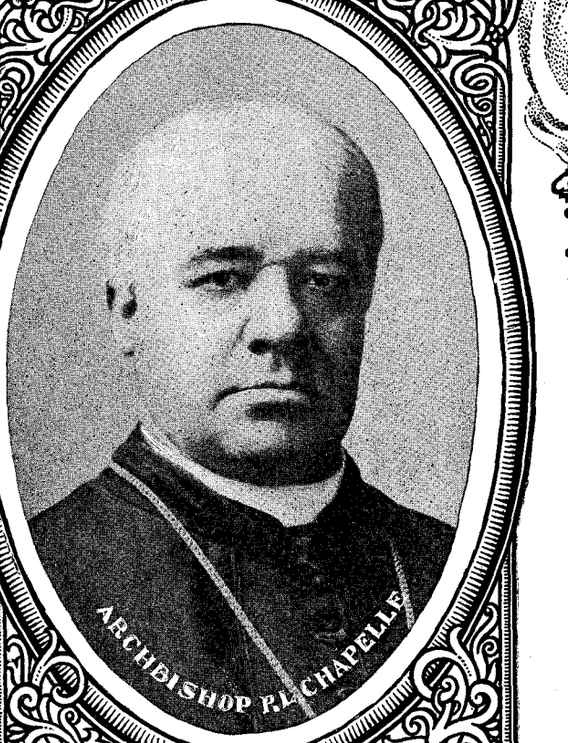
The Literary Digest

Vol. XXXI., No. 8. Whole No. 800. NEW YORK, AUGUST 19, 1905. Price per Copy, 10c



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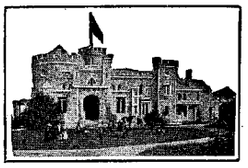

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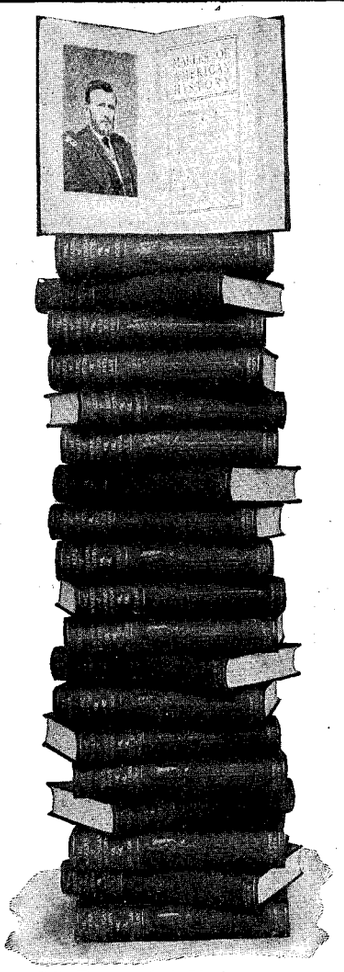

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TOPICS OF THE DAY.

PEACE OUTLOOK AT PORTSMOUTH.

THE crisis in the Portsmouth peace conference was supposed to have been reached August 12, when the Japanese envoys, instead of replying categorically to the Russian answer to the Japanese terms, requested that these terms be taken up and discussed *seriatim*. Most of the American newspapers immediately assumed a more hopeful tone; for this act was interpreted as meaning that the Japanese, as their spokesman, Mr. Sato, declares, did not come here "to dictate terms, but to reach an agreement," and that consequently if the Russians would strive to go part way, a compromise could be made not unduly humiliating to the Czar and his people. A mantle of secrecy, at the request of the Japanese, but much against the wishes of the Russian envoys, was thrown around the proceedings of the conference at the start. But at the close of last week's sessions Mr. Witte was reported to have issued the following statements to the newspaper men at Porstmouth:

"I ask of you gentlemen to deny in the most formal, categorical, and decided way that from me or any other [on the] Russian side has there ever been expressed a wish for an armistice, and I say so because an American publication has stated that I almost threw myself at the feet of Baron Komura in asking for it."

"The Japanese did not give us an answer, but declared that they were prepared to discuss the terms they had proposed, point by point. There are twelve propositions, and, in my estimation, each will require two days' discussion. As the first point was not half finished to-day, it will doubtless take twenty-four days to consider all the points, or, in other words, twenty-four days longer. Our aim is either peace or war, and we will make every effort to arrive at the first-named result, so that the shedding of blood of another one hundred thousand men may be avoided, especially as this conflict does not affect only Russia and Japan, for I am convinced that should this war continue other nations will be involved."

Eleven of these twelve propositions which Mr. Witte says the Japanese submitted are surmised by New York newspapers to be as follows:

Cession of the Russian-Chinese Railway from Port Arthur to Harbin.

Transfer of authority over Port Arthur and the Liaotung Peninsula.

Cession of Saghalien Island.

Grant of fishing privileges at the mouth of the Amur.

Recognition of the independence of China.

The evacuation of Manchuria.

The granting of commercial privileges at Vladivostok.

Transfer of the interned ships.

Limitation of Russia's naval strength in the Far East.

Remuneration for the cost of the war.

Return to China of Russian mining privileges in Manchuria.

These same papers go so far as to predict that Russia will not refuse to pay an indemnity, and that she would not balk even at $1,000,000,000, if the Japanese recognize the validity of certain credits to reduce the net debit, such as the value of the Manchurian railway, the expensive fortifications and public buildings at Port Arthur and Dalny, and naval vessels captured and interned. The points at which Russia is expected to show the greatest hesitation and resistance are the cession of territory and the surrender of all her claims as a power of influence in the Far East.

The prospects of peace, however, were not bright enough, at the close of last week at least, to remove all doubts and put a quietus on gloomy speculation as to the consequences, if the conference should dissolve without doing anything. A very readable discussion of the possibilities involved in such an event is contained in an article written by Mr. James Creelman for the New York *World*, of August 13. This article purports to be an analysis of the situation by a naval expert who seems to think that both Russia and Japan ought to acknowledge the futility of carrying on the war any longer. The article starts off by recounting some of the results of the war and says:

"It is just 551 days since the conflict began with the Japanese naval attack at Port Arthur. The direct cost to each nation, according to official estimates, has been about $1,000,000 a day. Mr. Sato, the spokesman of the Japanese peace envoys, has admitted that the war has cost his country $1,000,000 a day. The budget statement presented by the Russian Minister of Finance on January 13 proves that Russia has also spent $1,000,000 a day on the war. That would make the whole cost of the war up to date—551 days—something like $1,102,000,000. The annual interest on this vast sum at 5 per cent. is $55,100,000. According to the most reliable figures obtainable Russia has now 621,000 soldiers in the Far East, while Japan's forces in the field aggregate 600,000 men. The two contending armies, numbering 1,221,000 men, are eating up money at an average rate of $2,000,000 a day, $60,000,000 a month, or $730,000,000 a year."

The article then goes on and shows that, having lost the bulk of her navy, Russia can not attack Japan or seriously interfere with her commerce. On the other hand, Oyama's victorious army is more than 6,000 miles away from Russia proper. But if Russia could send a large fleet from the Baltic Sea to the coast of Japan, what is to prevent Japan from sending a fleet to attack Russia in the Baltic Sea and the Gulf of Finland? The appearance of a Japanese fleet in the Baltic Sea would instantly paralyze the whole sea-borne commerce of northern Russia. A Japanese squadron in the Mediterranean would also cut off the sea trade of southern Russia. "It is certain that in a month, or even a week, Togo could destroy or capture hundreds of millions of dollars' worth of Russian property along the Baltic Sea," and "it is even possible that Admiral Togo and his recklessly brave officers might be able

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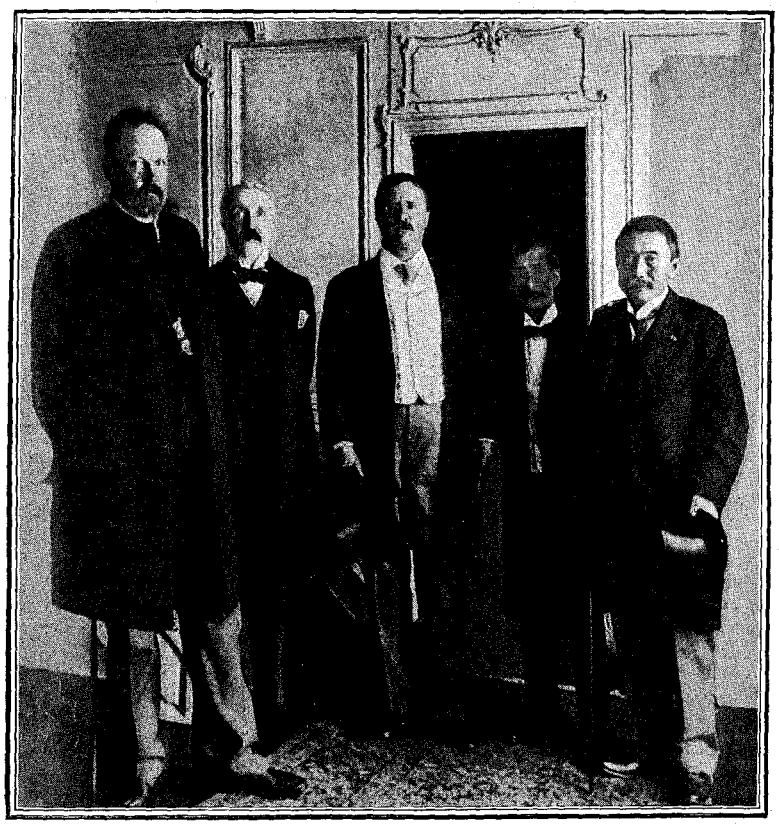
to train their guns on St. Petersburg in spite of the batteries of Cronstadt."

But the probabilities seem to be against carrying the war into European waters even if the peace negotiations should fail. Mr. Creelman mentions many things which would arise to check such ambitious plans or to render their execution unnecessary. We condense the following from other interesting passages in his article:

But Europe might interfere. The naval demonstrations of Germany and Great Britain in Baltic waters and the active and unusual attention which the German Emperor is paying to the Baltic powers are not without significance in view of the course which Japan may pursue should the peace negotiations be broken off. It is said that the German Emperor would strongly object to a Japanese naval expedition in the Baltic. Great Britain, however, is powerful enough to insure Germany's neutrality, but if the English should refuse to intervene Germany, backed by Sweden and Denmark, or even Germany alone, would be able to prevent a Japanese fleet from entering the Baltic Sea. But the power to continue the war does not depend on the numbers of men and the inclination to fight. It is a matter of $1,000,000, a day for each of the belligerents. True, while Russia's credit has dropped, and Japan's credit has risen during the war, yet both nations will henceforth find it difficult to raise money for war purposes. The resources of their people are becoming exhausted, so they must look abroad for funds either for carrying on a war or to pay the price of peace.

Since Japan has now lowered her enemy to a position where she seems to be obliged to accede to all the demands made upon her prior to the war, inclination has appeared scrupuloulsy to investigate all the claims of Japan and to insist that she exact nothing more than what is reasonable from her fallen foe. Her own future welfare and the necessity for a stable peace in the Orient require that Japan's plenipotentiaries at Portsmouth should govern themselves by a sense of "fair play." This idea is ably expressed by the New York *Times*, which says:



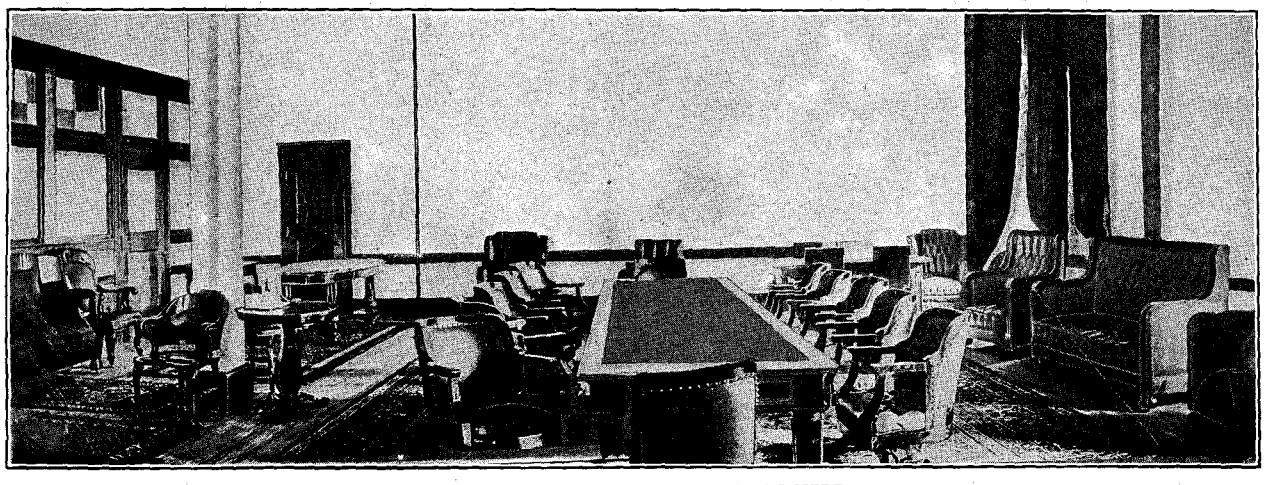
From stereograph, copyright 1905, by Underwood & Underwood, New York.

WITTE, ROSEN. THE PRESIDENT, KOMURA, TAKAHIRA.

THE PRESIDENT AND THE PEACE DELEGATES.

"It is almost incredible that people so sagacious as the Japanese should miss the great opportunity of the present negotiation. The stupidest thing Japan could do, and the worst for her own interests, would be to insist upon driving Russia altogether out of the Far East and crippling her commercially in that part of the world. So far as the intentions of Japan have been disclosed, we detect no intention of the kind. It would be immensely to the advantage of Japan, having concluded a treaty of peace with Russia, to begin at once the negotiation of a commercial treaty. The best thing she can do is to take her late foe 'into camp' in the industrial and commercial sense. The governments of these two great empires working together could accomplish wonders in the development not only of Manchuria, which will be Japan's special field, but in Mongolia and throughout vast stretches of the Siberian territory.

"It is a thousand times better in concluding a peace to convert an enemy into a friend than to humble him, dismember him, and leave him sulking and resentful, cherishing all the time projects of revenge. The brutality of Bismarck toward France at the conclusion of the Franco-Prussian war has involved both Germany and France, and still involves them, in enormous expenditure for military purposes. 'Revenge' instantly became, and, for a generation, continued to be the leading object of French policy. The creation of a community of commercial interest, the individual spheres of the two nations being justly and properly delimited, ought to follow the conclusion of peace between Russia and Japan. Japan will have silk, tea, and many kinds of manufactured goods to sell to the Russians; Russia will be in a position to supply her manufactures of iron and steel and her surplus wheat and foodstuffs to the Japanese. These commercial exchanges will be to the mutual advantage of those peoples, and the building up of Russo-Japanese trade might make the Trans-Siberian Railway a valuable imperial asset."



ROOM WHERE THE PLENIPOTENTIARIES MEET.

The Russians and their aides occupy one side of the long table, and the Japanese the other.

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NEGRO DISFRANCHISEMENT IN MARYLAND.

THE campaign now raging in Maryland for an amendment to the State Constitution, limiting the franchise, attracts considerable attention outside that State, because, as the New York *Evening Post* says, "We have there for the first time 'white supremacy' as the chief, indeed, almost the only, issue in a State outside the 'solid South.'" The measure is admittedly aimed at the negroes, but is considered more radical than any of the constitutional amendments in the Southern States.

Senator Arthur P. Gorman, who is conceded to be the Democratic leader of Maryland, made the negro disfranchisement question the dominant issue in the campaign in 1903, and received a decisive majority on it. This coming November the amendment will be placed before the voters of the State for approval, but the fate of the measure seems doubtful. Governor Warfield and Attorney-General Bryan, both elected in 1903, and the liberal, or "independent," Democrats have refused to follow the lead of the Gorman organization, and are organizing not only to oppose the adoption of the amendment, but to work up such a sentiment that it will be denounced in the coming State Convention. But while there is a split in the Democratic Party, it is expected that many Republicans of "lily-white" leanings will favor the amendment.

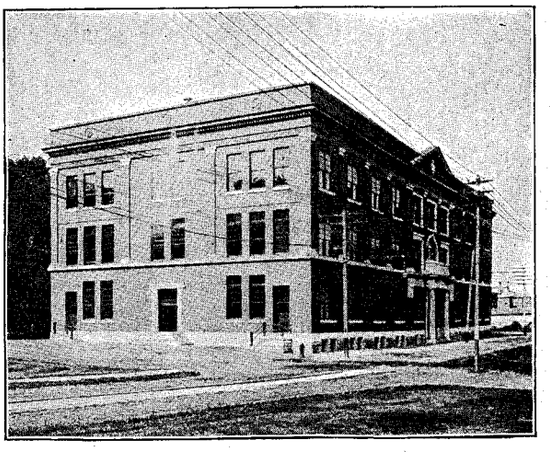


Photo by Brown Bros., N. Y.

WHERE THE PEACE CONFERENCE IS BEING HELD.

Naval Stores Building in the Portsmouth Navy Yard.

After the usual provisions regarding residence, the amendment provides that, in order to register, a male citizen must be:

"1. A person able to read any section of the Constitution of this State submitted to him by the officers of registration and to give a reasonable explanation of the same; or, if unable to read such section, able to understand and give explanation thereof when read to him by the registration officers; or,

"2. A person who on the first day of January, 1869, or prior thereto, was entitled to vote under the laws of this State or of any other State of the United States wherein he then resided; or,

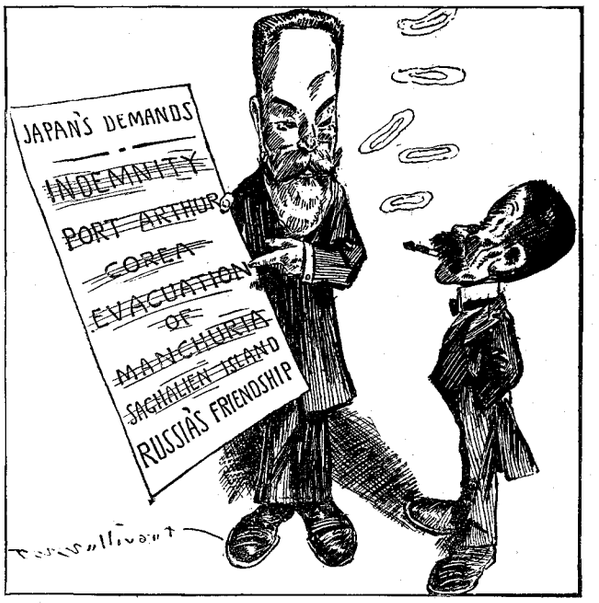
"3. Any male lineal descendant of such last-mentioned person who may be twenty-one (21) years of age or over in the year 1906."

The real objection to the amendment is centered around the "understanding clause." The Democrats, who oppose the so-called Poe amendment, say that "the granting of arbitrary powers to the judges of election is clearly undemocratic and will surely result in injuring the liberty and rights of our citizens." "We do not believe," they add, "that ability to construe our State Constitution should be the test by which the right of suffrage should be determined." Eugene Oudesluys, a Democrat and member of the Maryland bar, thinks the amendment "is a piece of machinery which can be operated to serve the purposes of the party in power, irrespective of the individual rights of the voter."

There are in Maryland four white persons to one negro, according to the last census, so some of the Republican dailies, and even the Brooklyn *Eagle* (Dem.) ridicule the idea of negro domination. Instead, these papers look upon the amendment as one of "Gorman's political tricks." The amendment, if adopted, says the Pittsburg *Gazette* (Rep.), "would make for the detriment and degradation of the State, and keep in power a coterie of Democrats of unenlightened instincts." The Baltimore *News* (Ind.) says that "great numbers of Democrats are not worried at all over the negro bugaboo, but are worried a great deal over the possibility of our elections being placed at the mercy of a lot of partizan election officials"; and the Baltimore *American* (Rep.) calls the measure "a crooked and outrageous device for placing unlimited power into the hands of men who will use it for their own political aggrandizement and enrichment." The following is condensed from the editorial columns of *The American*:

In the Southern States, where those disfranchising amendments or class laws have been tried, the experience has not been

WITTE—"Defeated! Not while his legs are in such perfect condition!"
—May in the Detroit *Journal*.



REVISED.

WITTE—"With these few changes, my dear Komura, we accept your terms."
—Sullivant in the New York *American*.

RUSSIA'S CONDITION AND CONDITIONS.

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as favorable as the majority which voted for them anticipated. Those laws have not been in force in the South many years, and yet it is easy to perceive the evils resulting from them. The general effect has been to establish small political oligarchies in the States of an unsavory character. All this has happened in communities where disfranchisement was believed to be the proper relief for a condition. There is no such condition in this State and no such purpose behind the amendment.

No statistics are necessary to eliminate all fear of negro domination. It is an impossible condition either in the near or the far future. No Democrat, no intelligent citizen, can conscientiously argue that the amendment is intended for aught else than the restoration to power of a Democratic faction which for years has been shorn of most of its strength by the efforts of the best element of the Democratic Party in the State, coupled with the fact that the Republicans have also been at times successful, and that the two great parties are practically balanced so that a small independent vote thrown in either direction will win a victory.

On the other hand, it is claimed that the presence of a large body of colored voters in the State, which is being continually augmented by accessions of a "low order of black men from the South," is an ever-present menace to the peace and prosperity within Maryland. A "conservative Democrat," writing in the Baltimore *Sun* (Dem.), says:

"Men of all parties must recognize the fact that conditions attending the suffrage in this State at this time are intolerable, and that the only safety is in getting back to the paramount rule of the white man at the polls. Things have gone on to such a degree that Maryland has become the 'dumping-ground' of a mercenary horde of negroes who are deprived of the suffrage in the States to the south of us, where they belong, and some expedient must be resorted to in order to place them in Maryland on a par with that to which they were relegated in the Southern States."

The Crisfield (Md.) *Times* (Dem.) says:

"Maryland must range itself with the other Southern States which have found it absolutely essential to disfranchise the illiterate colored vote. While every opportunity should be given the intelligent colored voter to exercise the right of suffrage, the power that Republican politicians have exercised so long with impunity, of exploiting the negro vote for their selfish aggrandizement, without regard to consequences, should be removed forever. When the negro secures sufficient intelligence that will enable him to distinguish Republican duplicity and prejudice, which is the result of secret Republican instruction, he will become a worthy voter of the State of Maryland. Until then let those who vote for Lincoln's picture remain at home. This election means much for the development of our State. With the illiterate negro eliminated, the economic question of the State can be fairly discussed and rightly adjusted."

FEDERAL CONTROL OVER YELLOW FEVER.

THE newspapers of New Orleans protest that the act of Mayor Berhman and Governor Blanchard in calling upon President Roosevelt for assistance does not mean that the people of the city have become panic-stricken or that the yellow-fever plague has got beyond control. No exodus from the South has begun, and they point to this fact to show the spirit of calmness and confidence which prevails. In fact they declare that if the local and State authorities in the infected regions had been able to work in unison there would have been no need to ask help from the Federal Government. But friction arose. The fever broke out in widely separated spots along the gulf coast and the navigable streams, and caused a slow but steady increase of cases after the dangerous month of August arrived. So there was nothing to do except to let a power have charge of the situation that had the means and ability to compel obedience from all and to pay for the expensive sanitation and quarantines which now seem necessary. Thus *The Times-Democrat*, of New Orleans, in discussing the complications which have arisen, says:

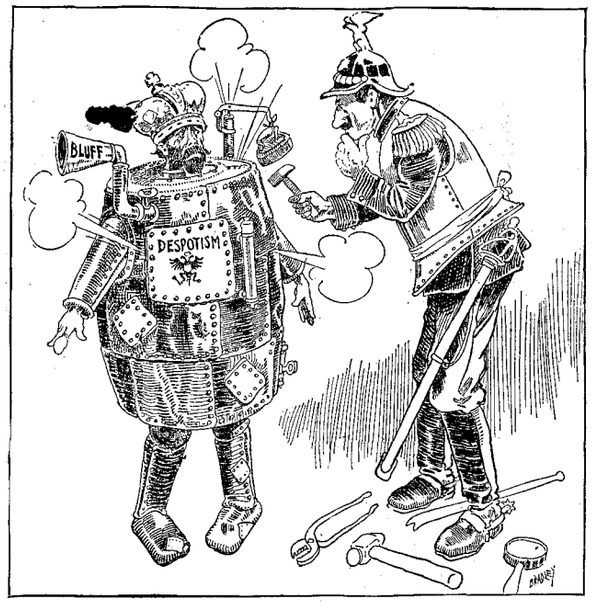
"The present trouble is largely due to the excessive number of boards of health in the Southwest. There are not only State health boards, but boards in every county, in every town and, indeed, in every ward. No two of them agree on any important point, and of the thousand or more quarantine orders issued during the past week, no two are the same in the time of detention, manner of disinfection or fumigation and in other particulars. . . . . .

"We see Louisiana and Mississippi arrayed against each other as tho they were about to engage in actual warfare, and throughout the quarantine country there are a dozen similar cases. Counties and towns are hurling defiance at each other, engaging in mutual quarantines, or revenging themselves because of hostile action. It has produced a bitterness that is almost certain, sooner or later, to lead to bloodshed, and already it is causing heavy losses and great suffering; and we can not even comfort ourselves with the satisfaction that good quarantines result."

The trouble between Louisiana and Mississippi above referred

THE EMPEROR AND THE CZAR.

Perhaps the eminent German specialist has given the Czar some of the new backbone treatment.
—Bartholomew in the Minneapolis *Journal*.



BOILER INSPECTION.

THE EXPERT—"I'm afraid you've strained it a trifle; better try the scrap-heap."
—Bradley in the Chicago *News*.

GUESSES AT WHAT OCCURRED AT BJOERKOE.

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to was a war in little precipitated by the attempts made by Louisiana fishermen, early during the quarantine, to run the blockade which Governor Vardaman had established through the waters of the lakes leading to the Mississippi Sound. The Governor's "navy" captured in all about eighteen Louisiana fishing-boats, before Governor Blanchard stopped the raids by threatening to retaliate in a hostile manner upon the offender. The two bellicose governors soon calmed down, but the outbreak while it lasted was serious enough to show the unwisdom of trusting the work of suppressing yellow fever to jealous and quarrelsome local and State officials. The call for federal aid was made three days after this trouble blew over, upon the urgent request of all the commercial bodies and prominent citizens of New Orleans.

PLACIDE LOUIS CHAPELLE,
Late Archbishop of New Orleans. First prominent victim of the yellow fever plague.

President Roosevelt responded with characteristic energy and promptness, by placing Surgeon-General Walter Wyman, of the Public Health and Marine Hospital Service, in charge for the Government, with instructions to do what he thinks best and to tolerate no interference with his plans from any quarters. The President bases his right to act in the event of the appearance of yellow fever upon the quarantine law, which provides for the establishment of quarantine rules and regulations to be promulgated by the Secretary of the Treasury and to be enforced by the sanitary authorities of States and municipalities. If they refuse or fail to perform them it is provided that "the President shall execute and enforce the same and adopt such measures as in his judgment shall be necessary to prevent the introduction or spread of such diseases, and may detail or appoint officers for that purpose."

The Southern papers as a rule are expressing approval and gratitude at the President's prompt and vigorous action. Some of them, as *The Times-Democrat* of New Orleans, seem to think that he ought to have taken a hand at the start, and that if he had done so the fever would not have gained such headway as to cause the death of scores out of the hundreds it has attacked, among whom was the venerable Archbishop Chapelle, who died August 10 at his post of duty in New Orleans. But there are other papers that invoke the "State's rights" principles, and are opposed to allowing the United States Government to interfere even at this present desperate juncture. Thus the Mobile *Register*, in deprecating the steps taken by President Roosevelt, says:

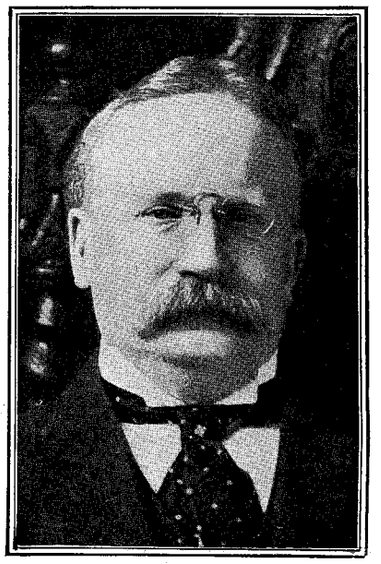
"To those who look beyond the present, such action appears to be fraught with danger to our institutions. It is true that we approve of uniform marine quarantine and have asked that the States give up their individual control for the purpose of obtaining uniformity in marine quarantine practises, but such control would be exercised over the bays, rivers, and other waters that belong to the United States. It would be appropriate for the Federal Government to have quarantine jurisdiction over all of these waters. A local, within-the-State system of sanitary work and quarantine is altogether a different thing, however; and no matter what the seeming need for help, we doubt the wisdom of getting it from the Federal Government in this way, namely, by surrendering to the Federal Government the control of local affairs. We doubt it because we do not know what will be the end of it. The camel was allowed to put his nose under the tent edge, and soon that gross animal was wholly within the tent and had pushed the owner out."

CUTTING OUT WORK FOR CONGRESS.

THE announcement that Congress will be called to meet in special session on the 11th of November directs attention to the objects that President Roosevelt may have in view and the work which the session is expected to perform. *The Army and Navy Journal* thinks that on account of the victories of Japan the increase of the navy is a subject which should be given the earliest consideration in order to safeguard our trade in the Orient. The Chicago *News* (Ind.) asserts that the railroad-rates question and problems concerning the Panama Canal will be the only matters that will be attended to. *The Times-Democrat* (Dem.) of New Orleans adds tariff legislation to the presidential program. The Brooklyn *Eagle* (Dem.) thinks that the President may ask the Senate to reconsider the treaties which it amended so unsatisfactorily at the last extra session. The correspondent of the New York *Evening Post* (Ind.), in speculating on the event, declares that it is highly improbable that the President will say anything about the tariff, no matter how eager he may be to effect a modification of present schedules; and the Washington *Post* (Ind.) ventures to remark that if the President should dare to revive this mooted question, "bedlam will break loose." *The Post* continues:

"Pandora's box never contained half the ills that are in store for the Republican party when the tariff is touched. The 'stand-patters' already feel that their citadel has been attacked, and they look upon President Roosevelt as a lukewarm supporter of the principle of protection. They will fight to the last ditch to save the present schedules. The dominating personality of President Roosevelt will be against them, and the struggle will be a bitter one."

But the lively discussion going on seems to indicate that the tariff question is the most important of all the subjects named, and that unless conditions change for the better, Congress must take up its consideration in some form or other at an early day. The deficit of $24,305,903 for the fiscal year ending June 30 last had increased by $13,857,866 a month later. This fact gave opportunity to the "stand-patters," revisionists, and all the hosts of political economists to air their well-known views on government finances; and so the editorial columns of the newspapers look as if another tariff campaign were upon us. All agree that the deficit must be reduced, but differ widely in discussing how to reduce it. If we except an increase in the tariff, which does not seem to be expected, there are only three ways in which the expenditures of the government can be made to match its income. Says the New York *World* (Dem.) in enumerating them:



WALTER WYMAN,
Surgeon-General of the Public Health and Marine Hospital service in charge of the yellow fever situation for the federal government.

"This can be done by cutting down expenditure—and the only place where many millions can be spared is in our mounting bills

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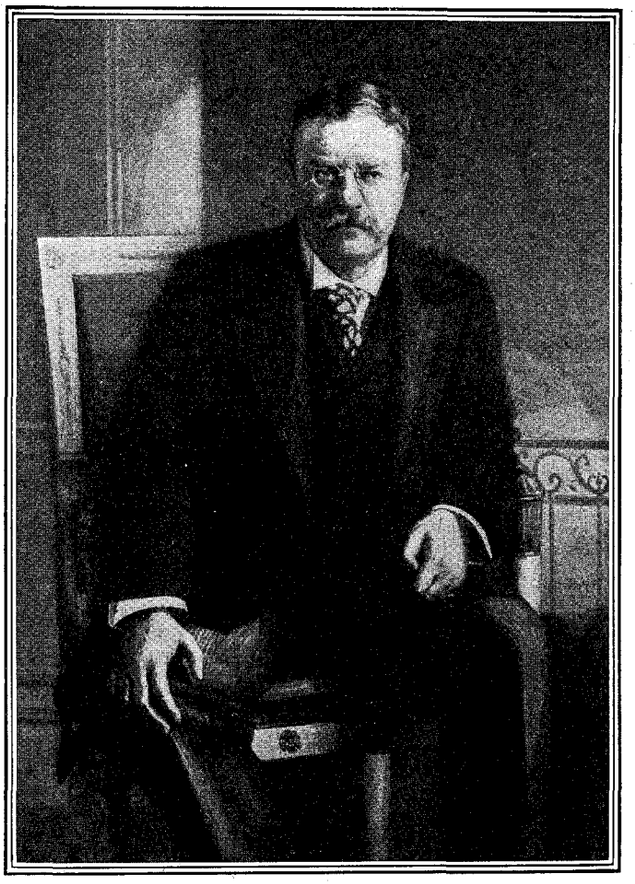
or warlike preparation. It can be done by reimposing Spanish-war taxes or devising others like them. It can be done by tariff reduction, which shall stimulate foreign trade and so swell the custom-house receipts. There is no other way."

Which one of these three ways will be selected? The fact that the President and Congress are Republican furnishes no certain answer; for as one writer observes, "the tariff is no longer a political question. It is being discussed by business men in a business way." The short life of the special session in November is thought to preclude the possibility of Congress considering at that time the troublesome tariff and deficit or any other problems that would be likely to precipitate a debate. Consequently it is generally believed that if the President calls a special session, he will do so mainly for the purpose of enabling the two houses to complete the preliminary work of organization in time to proceed to business at once when the regular session is convened a few weeks later. This view is held by the Brooklyn *Eagle* (Dem.), which calls attention to the fact that altho the President may recommend, "he can not prescribe a program" for Congress.



FIRST PAINTING OF PRESIDENT ROOSEVELT BY AN AMERICAN ARTIST.

A new portrait of the President by George Burroughs Torrey, ordered by Paul Morton.

PRESIDENT ROOSEVELT AND THE COAL-MINERS.

WHILE President Roosevelt said nothing new in the speeches which he delivered at Wilkesbarre and Chautauqua last week, the press of the country gave more than usual attention to all his words; for the occasions which he selected for reiterating and emphasizing his well-known views were looked upon as making his utterances doubly significant. At Wilkesbarre the President spoke under the auspices of the Catholic Total Abstinence Union, and ostensibly for the cause of sobriety, industry, and the strenuous life. At Chautauqua he was in the hands of an educational institution, and gave his lecture apparently for the especial benefit of the summer students gathered there. But it is intimated that in both instances he said much which can be thoroughly understood only by reading between the lines, and that he was speaking all the while to an audience far larger than the one immediately surrounding him. At Chautauqua in discussing the Monroe Doctrine he said:

"As we have grown more and more powerful our advocacy of this doctrine has been received with more and more respect; but what has tended most to give the doctrine standing among the nations is our growing willingness to show that we not only mean what we say and are prepared to back it up, but that we mean to recognize our obligations to foreign peoples no less than to insist upon our own rights."

In his Wilkesbarre speech he cautioned the miners as follows:

"And as one practical point, let me urge that in the event of any difficulty, especially if it is what is known as a labor trouble, both sides show themselves willing to meet, willing to consult, and anxious each to treat the other reasonably and fairly, each to look at the other's side of the case and to do the other justice. If only this course could be generally followed, the chance of industrial disaster would be minimized."

When read in the light of all circumstances upon which they might have a bearing these words are given a peculiar and important significance, so there is an inclination to suspect that his studied explanation of the Monroe Doctrine was made especially for the edification of the prominent European newspaper correspondents and other foreigners now at Portsmouth attending the Peace Conference, while there seems to be some warrant for believing that at Wilkesbarre he sounded a friendly but resolute note of warning to the miners who, rumor says, are getting ready for another great strike when the present agreement with the operators comes to an end next March. Thus the New York *Sun* (Ind.), whose love for union labor usually takes the form of rather acrid criticism, says:

"The President's speech to the coal-miners and temperance workers yesterday was chock full of good advice. . . . . Yet we venture to surmise that both within the reach of the President's voice at Wilkesbarre yesterday and among those who read his speech this morning there were and are persons whom his utterances disappoint exceedingly.

"To any agitators, labor politicians or conspirators now intriguing to bring about again in the anthracite coal region a situation leading to another national calamity like that of 1902, with its incidents of terrorism, brutal crime, and widespread suffering—to any such hoping yesterday that the President, standing alongside of John Mitchell before an audience of miners, would say something on impulse that could be used by them later on in the way of indorsement and credentials, the good bread which Mr. Roosevelt dispensed on this occasion must have seemed like mighty hard flint in their expectant jaws."

President John Mitchell of the United Mine Workers is held responsible by his critics for the feeling of unrest which appears to be making headway in the anthracite coal regions. It is reported that this active and forceful labor organizer has been at work for weeks in the coal-fields strengthening the miners' organizations in anticipation of the termination a few months hence of the status fixed by the Anthracite Strike Commission in 1902. The Philadelphia *Public Ledger* asserts that he has openly declared the intention of the miners to reopen all the questions which were so happily settled by that Commission and to demand a further increase of wages and reduction of the hours of work. It is recalled that in his book on "Organized Labor" Mr. Mitchell says that the report and awards of the Commission were "based upon premises which can not be maintained." In view of this open declaration of Mr. Mitchell and of the active steps which he is credited with taking to renew trouble if he deems it possible or advisable, the New York *Evening Post* does not think that President Roosevelt displayed his usual courage and frankness at Wilkesbarre in

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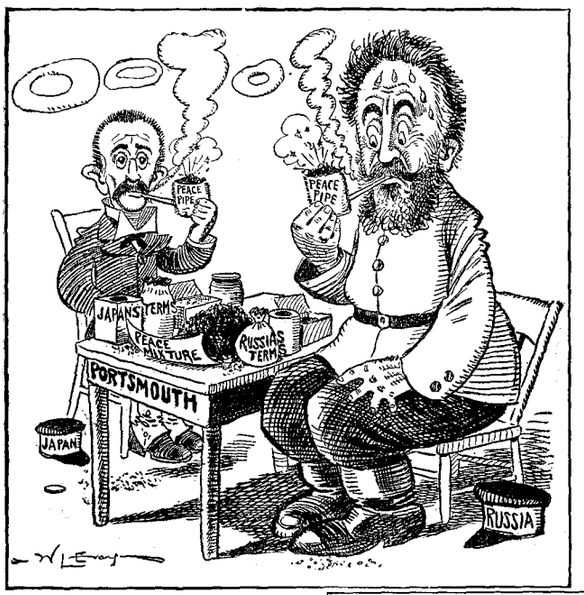


CAN THEY STRIKE A MIXTURE THAT WILL SUIT THEM BOTH?
—Evans in the Cleveland *Leader*.

explaining his attitude toward the agitators in the anthracite coal regions, and says:

"Their leader, John Mitchell, lives upon disturbance, and has openly threatened it for next year. He practically annexes President Roosevelt as a fellow-unionist and a sympathizer. The opportunity for a strong disclaimer and for sound if unwelcome advice was tempting; but the President preferred to hide himself in a cloud of meaningless platitudes."

It should be noted, however, that in the speech which he delivered at Wilkesbarre after President Roosevelt finished his address, Mr. Mitchell said:

"It is equally important to say that many of the bitter antagonisms and prejudices of former years, both between the miners and their employers, and even among the mine-workers themselves, have been slowly but surely dissipated, and the prospect of permanent and honorable industrial peace grows brighter day by day."

In commenting upon these words, the Philadelphia *Public Ledger*, which, by the way, does not seem to be on friendly terms with Mr. Mitchell, remarks:

"This is the most reassuring statement which has come from Mr. Mitchell, and made thus publicly in the presence of the President of the United States and thousands of the mine-workers, a tremendous responsibility rests upon Mr. Mitchell to see that the union which he represents and virtually controls does nothing to disturb the prosperous conditions or the prospects of peace of which he is so confident. Some of his ignorant followers may place an unwarranted construction upon the President's part in the proceedings at Wilkesbarre on Thursday, but no one knows so well as Mr. Mitchell that Mr. Roosevelt would be the first to condemn another resort to force in the coal region. The President must be the judge of times and seasons, but there are many who would have rejoiced had he taken the opportunity to lay before the miners, with characteristic plainness of speech, a few wholesome truths."

M. WITTE.—"Huh, this war is only a small matter!"
—Donahey in the Cleveland *Plain Dealer*.

TOPICS IN BRIEF.

MEMBERS of the New York smart set have been paying tribute to a smarter set.—*The Washington Post*.

THE trouble about the Panama Canal seems to be that no sooner does one man plan the great ditch than another ditches the great plan.—*The Atlanta Journal*.

IN the peace negotiations about to open between Russia and Japan, China will probably figure very much like an Equitable policy-holder.—*The Philadelphia Ledger*.

RUSSIA has recently expelled several lyceum lecturers from the empire. There are some good points about the Czar's government, after all.—*The Atlanta Journal*.

THE Zemstvo Congress made a beginning—and then it stopped. It need not have followed the precedent of our annual Congress in this respect.—*The Philadelphia Inquirer*.

SOME of the trust magnates ought to be able to evolve a scheme by which China may be punished for its protests by being compelled to pay an additional profit.—*The Washington Star*.

As the United States didn't bind itself to be sanitary under the terms of the Platt amendment, Cuba can not, of course, take possession of us and clean up New Orleans.—*The Newark News*.

A NEW ink has been discovered that will prevent the juggling of figures on post-office money orders. A barrel of it should be forwarded promptly to the crop statistics bureau of the Department of Agriculture.—*The Washington Post*.

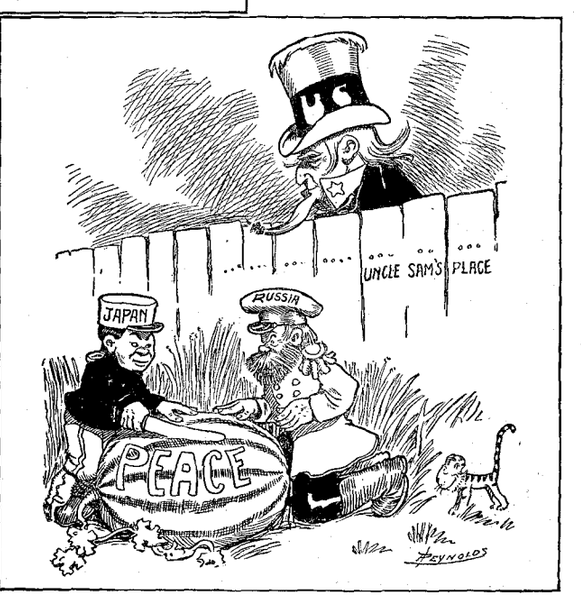
IF it be really true that the Czar desires to abdicate, likewise to retire from sight, he might arrange with the Zemstvo Congress to be shifted to Vice-President.—*Puck*.

HAVING taken note of how things are going in Russia, it is not surprising that Norway should have displayed no greater haste in securing a ruler.—*The Detroit Free Press*.

RUSSIA is naturally incensed at the lavish entertainment of Secretary Taft in Japan, as she feels that she will have to foot the bills without the pleasure of participating in the festivities.—*The Washington Post*.

SECRETARY Sato says Japan would not take the Philippines as a gift. He may have been under the impression that the anti-imperialists necessarily would go with them.—*The Brooklyn Standard Union*.

SECRETARY Bonaparte will not allow bill collectors in the navy department during working hours. Some of the clerks doubtless would consider the privilege of working the full twenty-four hours equal to a vacation.—*The Chicago News*.



UNCLE SAM.—"I hope it's ripe, gentlemen."
—Reynolds in the Tacoma *Ledger*.

SOME PEACE CARTOONERY.

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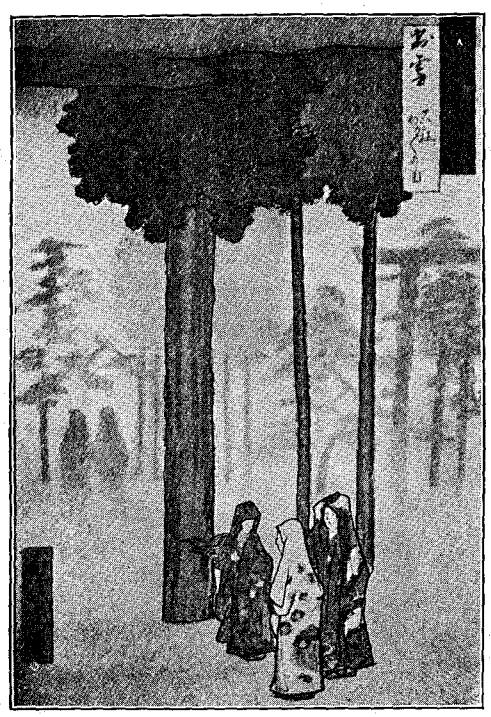
LETTERS AND ART.

BEGINNING OF THE SHORT STORY IN AMERICA.

ALTHO it is perhaps a bit of overexuberant patriotism to call Poe the inventor of the short story, writes Mr. Robert Morss Lovett in *The Reader Magazine* for August, "yet surely he first recognized the form as having an independent existence, and as possessing certain advantages which the novel has not, notably that of 'totality.'" Mr. Lovett distinguishes between the "short story" and the story that is merely short. The short story proper, he tells us, begins its true history in recent times, and may be regarded as the original and characteristic literary form of the nineteenth century, at least in America, much as the Addisonian essay and the novel were original and characteristic types of English literature in the century before. The peculiar quality of the short story has been defined by Prof. C. S. Baldwin as "Unity of impression through strict unity of form." Of the origin of this distinctive literary form Mr. Lovett goes on to say:



IN THE MIST.
From a print by Hiroshige II, a representative of Ukiyo-ye, the popular school of Japanese art.

"The supremacy of a particular form of literature depends very largely upon the mechanical devices which exist for bringing author and public together. The institution of the traveling company of players, and of the theater in London, determined that Marlowe, Shakespeare, and Ben Jonson should be dramatists, and not story-tellers, pamphleteers, or epic poets. The appearance of the journal, in obedience to the demands of the eighteenth-century public, gave an opportunity for the comment of Steele and Addison upon the lighter social topics. The bookseller, the circulating library, and the fashion of serial publication, together account for the long persistence of the typical British three-volume novel. In like manner, the vogue of the short story depends on the invention of the modern magazine. The magazine is, it is true, an eighteenth-century product; but it was, for many years, almost entirely a medium for circulating news and criticism, and found space for original literature chiefly in the form of poetry. Early in the nineteenth century, however, after the establishment of the great critical reviews, *The Edinburgh* and *The Quarterly*, there came into being certain lighter and more miscellaneous periodicals, such as *The London*, *Blackwood's*, and *Fraser's*, which gave employment to that brilliant group of miscellanists, of whom De Quincey is chief. These magazines published short fiction, but it is perhaps characteristic of British conservatism that the writers of these tales did not seek to separate them from forms of literature to which the public was already used. If Leigh Hunt, for instance, wished to introduce a story into a series of articles, he gave it, so far as possible, the manner and the form of the essay. Carlyle translated from the German a number of rather long narratives which are, in effect, condensed novels, or romances. In America, on the contrary, the periodicals and year-books of miscellaneous literature were bound by no such traditions, and we early find the writers for them and the readers of them interested in those experiments in the technique of short fiction which constitute in English literature, as do the *contes* of Gautier and Mérimée, in French, a new species—in other words, a new fact in the process of creation."

The vital difference between the true short story and the tale, continues Mr. Lovett, appears in any study of American literature in the early years of the nineteenth century. "In America, as in England and in Europe generally, the cardinal fact to be reckoned with is the so-called Romantic Movement." Mr. Lovett suggests that it was "the essential romanticism of Poe and Hawthorne" that resulted in "that complete and organic union between substance and form, that unity and totality of effect which, we have seen, constitute the peculiar art of the short story." He then proceeds to contrast the influences exercised upon succeeding fiction by these two early exponents of the short story. We read:

"Poe had undoubtedly a large influence on succeeding story-writers, American, English, and French. His influence has been the wider because his tales of cleverness really belong to no country or race. As in the case of Scribe, the international French dramatist, what was significant in his work, his technique, could be transported anywhere, would pass current among all nations, and could be counterfeited by any man of industry. Of things more difficult of transmission and assimilation—of national or local realism, of criticism of life—he has nothing. His characters are automata; his stories take place nowhere or anywhere; he has no ethical outlook. He is thus significant as an international writer rather than as the founder of the American school of fiction. That school, for its distinctive qualities, looks back to Hawthorne as its originator. . . . After all, however, Hawthorne's greatness is not a matter of mechanical skill, but of temperament. His quality is to be tested by its elusiveness under analysis or imitation. Any man of second-rate intelligence can imitate Poe, but Hawthorne is inimitable."

UKIYO-YE, THE POPULAR SCHOOL OF JAPANESE ART.

THE Japanese color-print, now claiming the attention of the art world, may be regarded as the objective symbol of Ukiyo-ye, the popular school of Japanese art, "so poetically interpreted 'The Floating World.'" "Impressions of Ukiyo-ye," a little book from the pen of Mrs. Dora Amsden, gives an interesting account of this school, together with certain suggestions to collectors of Japanese prints. The two great aristocratic schools of art, Tosa and Kano, Mrs. Amsden tells us, flourished independently until the middle of the eighteenth century, when the genius of the popular artists, forming the school of Ukiyo-ye, gradually fused the traditions of Tosa and Kano, and absorbed the methods of

THE ACTOR KIKUGORO.
By Toyokuni I, "The great actor-designer, and master of mimetic art."

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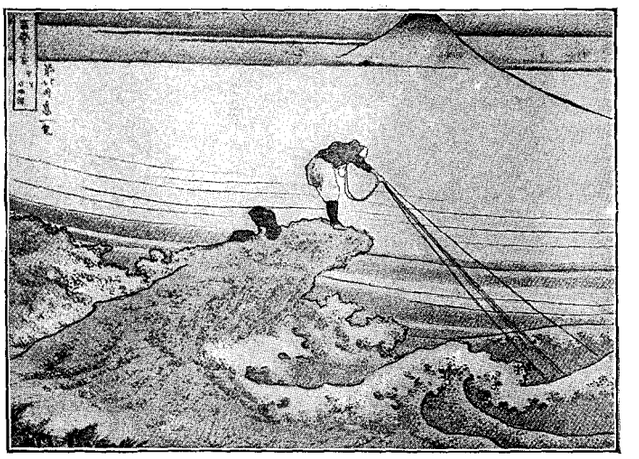
these rival schools, "which, differing in technic and motive, were united in their proud disdain of the new art which dared to represent the manners and customs of the common people." Harunobu and Hokusai, Kiyonaga and Hiroshige, leaders of Ukiyo-ye, are described as "the crowning glory of all the schools—the artists whose genius told the story of their country, day by day, weaving a century of history into one living encyclopedia, sumptuous in form, kaleidoscopic in color." The aristocratic schools had confined themselves entirely to representations of princely pageantry, to portraiture, and to ideal pictures of mythical saints and sages. Ukiyo-ye, we are told, "prepared Japan for intercourse with other nations by developing in the common people an interest in other countries, in science and foreign culture, and by promoting the desire to travel, through the means of illustrated books of varied scenes." To Ukiyo-ye, we are further assured, the Japanese owed the gradual expansion of international consciousness which culminated in the revolution of 1868—"a revolution, the most astonishing in history, accomplished as if by miracle; but the esoteric germ of this seemingly spontaneous growth of Meiji lay in the atelier of the artists of Ukiyo-ye."

Mrs. Amsden traces the wonderful color sense of the print artists to the influence of a fifteenth century monk. But it may be claimed, she says, for Hishigawa Moronobu, an artist of the seventeenth century, that he was the real founder of the school. To quote more fully:

"The leading light in art in the beginning of the fifteenth century was Cho Densu, the Fra Angelico of Japan, who, a simple monk, serving in a Kyoto temple, must, in a trance of religious and artistic ecstasy, have beheld a spectrum of fadeless dyes, so wondrous were the colors he lavished upon the draperies of his saints and sages. The splendor of this beatific vision has never faded, for the masters who followed in the footsteps of the inspired monk reverently preserved the secret of these precious shades, till at last, in the form of the Ukiyo-ye print, they were sown broadcast, and revolutionized the color sense of the art world. . . . . .

WHILE MOTHER SLEEPS.
By the artist Utamaro.

"In the middle of the seventeenth century appeared Hishigawa Moronobu, considered by many to be the real founder of Ukiyo-ye. His genius welded with the new motif the use of the block for printing, an innovation which led to the most characteristic development in Ukiyo-ye art. This art of printing, which originated in China and Korea, had, until the beginning of the seventeenth century, been confined solely to the service of religion for the reproduction of texts and images, but Moronobu conceived the idea of using the form of printed book illustration, just coming into vogue, as a channel to set forth the life of the people. Besides printing and illustrating books, he began printing single sheets, occasionally adding to the printed outlines dashes of color from the brush, principally in orange and green. These sheets, the precursors of the Ukiyo-ye prints, superseded the *Otsu-ye*—impressionistic hand-paintings, drafted hastily for rapid circulation."



ONE OF THE THIRTY-SIX VIEWS OF MOUNT FUJI.
By Hokusai, master of Ukiyo-ye, and nicknamed "the old man mad about painting."

The crowning glory of the popular school was Hokusai, "the old man mad about painting," who wrote of himself, in a preface to his "Hundred Views of Fuji":

"From the age of six I had a mania for drawing the forms of things. By the time I was fifty I had published an infinity of designs, but all I have produced before the age of seventy is not worth taking into account. At seventy-five I have learned a little about the real structure of nature—of animals, plants and trees, birds, fishes and insects. In consequence, when I am eighty, I shall have made still more progress. At ninety I shall penetrate the mystery of things; at a hundred I shall certainly have reached a marvelous stage, and when I am a hundred and ten, everything I do—be it but a line or dot—will be alive. I beg those who live as long as I do to see if I do not keep my word."

Hokusai died in 1849, at the age of eighty-nine, his work revealing a continual increase in power to the last. Of his work Mrs. Amsden writes:

"His fecundity was marvelous. He illustrated books of all kinds, poetry, comic albums, accounts of travels—in fact, his works are an encyclopedia of Japanese life. His paintings are scattered, and countless numbers lost, many being merely ephemeral drawings, thrown off for the passing pleasure of the populace. The original designs for the prints were transferred to the blocks, and lost, tho the master rigidly superintended the reproduction of his works, and his wood-cutters were trained to follow the graceful sweeping curves with perfect accuracy. . . . . .

"Gustave Geffray truly gaged the genius of Hokusai in speaking of his 'flights beyond the horizon.' In the master we recognize the creator. He feels the mystery of the birth of mountains, as in that weird composition of Fuji, where the great cone is seen rising above circle upon circle of serpentine coils, forming the mystic tomoyé—symbol of creation and eternity. He feels the pulsation of the universe, and the life of ocean, and, in a frenzy of creative power, beneath his hand the curved crests of foaming waves break into life, flashing into countless sea-birds born of the froth of ocean. He is the painter of chimera, the prophet of cataclysm; he 'gives the world a shake, and invents chaos.'"

On his death-bed Hokusai murmured, "If Heaven had but granted me five more years I could have been a real painter."

Labor and Result in Painting.—To estimate an artist's work in terms of the number of brush-strokes he uses seems a curious method, but it is employed by a correspondent of *Nature* (London,) in an interesting speculation as to the relation between the physical labor expended on a picture and the artistic result. Says this writer:

"The number of strokes of the paint-brush that go to making a picture is of some scientific interest, so I venture to record two

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personal experiences. Some years ago I was painted by Graef, a well-known German artist, when, finding it very tedious to sit doing nothing, I amused myself by counting the number of strokes per minute that he bestowed on the portrait. He was methodical, and it was easy to calculate their average number, and as I knew only too well the hours, and therefore the number of minutes, I sat to him, the product of the two numbers gave what I wanted to learn. It was 20,000. A year and a half ago I was again painted by the late lamented artist Charles Furse, whose method was totally different from that of Graef. He looked hard at me, mixing his colors the while, then, dashing at the portrait, made his dabs so fast that I had to estimate rather than count them. Proceeding as before, the result, to my great surprise, was the same, 20,000. Large as this number is, it is less than the number of stitches in an ordinary pair of knitted socks.

"The following point impressed me strongly. Graef had a humorous phrase for the very last stage of his portrait, which was 'painting the buttons.' Thus, he said, 'in five days' time I shall come to the buttons.' Four days passed, and the hours and minutes of the last day, when he suddenly and joyfully exclaimed, 'I am come to the buttons.' I watched at first with amused surprise, followed by an admiration not far from awe. He poised his brush for a moment, made three rapid twists with it, and three well painted buttons were thereby created. The rule of three seemed to show that if so much could be done with three strokes, what an enormous amount of skilled work must go to the painting of a portrait which required 20,000 of them. At the same time, it made me wonder whether painters had mastered the art of getting the maximum result from their labor. I make this remark as a confessed Philistine. Anyhow, I hope that future sitters will beguile their tedium in the same way that I did, and tell the results."

The correspondent signs himself F. G. and may (or may not) be Francis Galton, the well-known biological statistician.

THE PURITAN OBJECTION TO WALT WHITMAN.

HOW Walt Whitman fared at the hands of puritanism when his "Leaves of Grass" was published is discussed in one of the chapters of Andrew Macphail's recent volume, "Essays in Puritanism." It is the puritanism of the coterie of Boston men-of-letters that the author particularly deals with. These critics, he says, were "singularly unanimous in their judgment; and as it afterward turned out they were mainly in the wrong." Dr. Macphail does not answer their "wilful and vicious harshness" by vituperation; indeed, he affects to see "something worthy of admiration in the conduct of any set of Pharisees who resist a doctrine which they believe to be false." "To the generation which lived half a century ago," he says, "Walt Whitman was nothing more than the son of a carpenter, born of themselves, a man who spent his life among the toilers, chiefly where they suffered most; a man who uttered a few sayings which did not look like poetry when they were printed in a book." The case which they made out against him was "not that it was strange and queer and unmetrical, without good sense or agreeable sound, but that it was unclean." The writer goes on to examine the state of mind of the people who laid the charge:

"It is the fashion to speak lightly of the early Puritans who settled in New England; to explain the narrowness of their lives by their hard environment; and to account for their insensibility by the lack of stimulation. If their lives were narrow, they were lofty; if they were insensible to what appeals to us in art and literature, they had ideals of their own, which so far transcended the things of this world that art and literature were not worth bothering about in comparison with them. To attain to a knowledge of God was the end of their striving, and in the struggle everything that we are making such a fuss about was trampled under foot. When a man gets it into his head that by searching he can find out God, he cares very little for the flower on the crannied wall, much less for the pictures of it or for the rhymes which the poet makes. Of course it is not pretended that the infertility of the country today in the various forms of art is due to a preoccupation with the things of God. The utmost that is urged is that the bent of the people in the early days was toward theology and away from art, and that as time went on they finally attained to an attitude of strict neutrality or indifference to both.

"The period preceding the events which led up to the Civil War was, in many respects, the queerest in the annals of the United States; and the people who lived in that time could not know that there was a poet in their midst speaking for a generation which was not yet born. There was very little value set upon artistic expression of any kind, and but slight discrimination between what was good and what was bad in any form of art. . . . The people were yet under the shadow of their ancestral tree. They did not care whether any given poetry was good or bad. They had no interest whatever in poetry. They knew it was wrong to hold their fellow-men in bondage, and they were resolute to put an end to that form of evil at least."

Besides possessing this moral and spiritual preoccupation they held to certain standards of life up to which the poets were expected to live, and these were exemplified in the habits of the poets of Boston. The latter did not, like Whitman, "have a ruddy face and wear big whiskers, cross the ferry in the pilot-house of the steamer, ride on top of an omnibus and talk with low people, tread with bare feet the shore of Long Island, or swim naked in its waters." More than this, scandal was created by Whitman's revolt against the view taken of subjects which polite intercourse put under the ban. The writer quotes from a letter of W. W. Story to Lowell to show that the assumption of the New England mind was that "the main office of the blood was to minister to sensuality." On the other hand, says Mr. Macphail, "to Whitman this spirit in the blood was a noble creation for a divinely appointed and glorious purpose. He magnified it and made it honorable; the wise men of New England strove to put it under foot; or rather, the thing died of inanition, and they took credit to themselves for having destroyed it." Whitman was born free from conventions which hedged in his fellow-men. "He had the virtues inherent in the New England stock and was free from many of its vices." Mr. Macphail continues:

"He lived a life of freedom. He saw that his countrymen possessed some of the elements of freedom, and he wished to set them wholly free. He addressed them as a prophet, that is, as one who speaks for another. He examined himself as the son of humanity, and disclosed the record of his observations. As a result, the people said that he was possessed of a devil, that he was insane; and when Emerson hailed the 'Leaves of Grass' in the words, 'I give you joy of your free and brave thought. I have great joy in it. I wish to see my benefactor'—the Boston *Post* could only account for the commendation of such a 'prurient and polluted work' on the ground that Emerson was also suffering from temporary insanity, and was impure-minded as well. 'Wo and shame,' this newspaper cried, 'for the land of liberty, if its literature's stream is to flow from the filthy fountain of licentious corruption. No merits can atone for the exulting audacity of the obscenity which marks a large portion of the volume; its vaunted manliness is the deification of self and defiance of the Deity; its liberty is the wildest license; its love the essence of the lowest lust.' It can not be alleged that this was a mere hasty utterance, for it was written in 1860, five years after the book appeared."

Whitman's view stands at the other extreme from that of puritanism, whose calm assurance he undertook to unsettle. Some abatements of his extreme views, the author claims, it may be necessary for us to make, now that we have been benefited by the courage of his gospel. How the two views stand opposed he sets forth in the following:

"Those who have had the patience to inform themselves of the views upon human life which prevailed during the time of Jonathan Edwards, will observe that Whitman looked upon the matter in a different light. To those fathers in New England, humanity was a poor thing, a vile worm, loathsome, deformed, altogether filthy, and reserved for burning. Whitman looked on the thing as it is, not through the eyes of the dead, not as a specter in books. He went to the bank by the wood. He looked at humanity undisguised and naked. 'Clear and sweet was its soul: clear and sweet in all that is not its soul.' To this poet it was yet the even-

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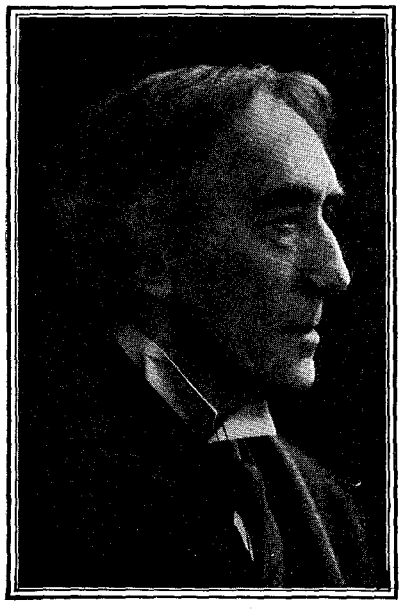
ing of the sixth day, when God surveyed everything which he had made, and behold it was very good. The Puritan theologians saw only that the wickedness of man was great in the earth, that every imagination of the thoughts in his heart was evil continually; and whatever may have been the sentiments of the Creator toward His own handiwork, certainly it repented them that man had been made on the earth, and it grieved them to the heart.

"To Whitman's eyes everything was beautiful, in the full light of the sun, which was ugly and distorted in the fearful gloom which brooded over the world of the theologians. That gloom was yet heavy over New England when Walt Whitman came, crying out that all things should stand forth in the light."

A DRAMATIST ON THE ART OF ACTING.

TWO theories have long been held and expounded with reference to the right relation between the actor and his art. According to one of these theories—Coquelin being its most conspicuous living protagonist—the actor is merely a clever, subtle, adroit imitator. His art consists in creating a perfect illusion, in making the audience feel what he himself does not and can not feel, his preoccupation being the minute, objective study of the expression of the mood or emotion which the character depicted by him is experiencing at the time. According to the other theory, defended by Sir Henry Irving, the actor is not "convincing" unless he sinks his own personality in the part played—unless he *lives* it and thoroughly identifies himself with it; in other words, acting, as he might say, is a subjective and sincere art, not mere virtuosity in mimicry and imitation.

The French school is supposed to share Coquelin's view, and as the French have always laid much stress on delicacy, refinement, and finish in acting, their testimony has been regarded as particularly significant. But Alfred Capus, the popular and admired playwright, in a series of articles on the theater and the art of the drama, not only adopts the opposite theory but carries it beyond the extremest point occupied by any other of its adherents.



SIR HENRY IRVING,

Who holds that acting is a subjective and sincere art, not mere virtuosity in mimicry and imitation.

We admire, he says in one of his essays in *Le Figaro*, those versatile and resourceful actors and actresses who pass from rôle to rôle and assume the most diverse and dissimilar parts without the slightest difficulty. We see and applaud them, he continues, as workmen, as princes, as magistrates, as poor wretches, as millionaires, and marvel at their skill and infinite variety. But these are merely popular favorites; they are not the great artists; they lack that supreme gift which is essential to authority and enduring fame. They are not the geniuses of the theater; they are forgotten as soon as their active career is closed. They are translators, not true interpreters; they do not give us the impression of life. M. Capus goes on to say:

"Here we encounter the prevalent theory, which may be stated as follows: 'The great artist is not he who allows his own personality to shine through any one of his impersonations. For it is not the actor whom we should see on the stage as lover, miser, hypocrite, victim of jealousy or ambition; it is Othello, Tartuffe, Romeo, Macbeth, we should see. His own nature and peculiarities the artist should be able to divest himself of in order to assume those of the character impersonated. He should disappear in the part instead of imposing himself upon it.'

"One observation will show the superficiality and danger of this theory. Let the dramatic author have as much creative power as you please, he can not create a complete, full-grown personality. He can not exhibit a man or woman in all the essential circumstances of life, under the influence of all the forces which shape a destiny. He can not follow this man or that woman from childhood to death. The conditions of the art as well as of the stage forbid this. Be he a Shakespeare or Molière, the playwright is obliged to select a brief period of the life of his characters; but if he is a genius, he will discover the hour at which the characters and their passions have attained their maximum intensity."

M. BENOIT CONSTANT COQUELIN.

The most conspicuous living protagonist of the theory that "the actor is merely a clever, subtle, adroit imitator."

Capus compares Balzac's picture of a miser in "Eugenie Grandet" with Molière's "l'Avare," and shows how incomplete, inadequate, rough, impressionistic the latter sketch is beside the thorough study of the same type by that novelist. If, then, the dramatist, owing to the limitations of his art, can not create a full-blooded, living character, is not the function of the actor to supplement this work, to supply the deficiency? To quote further:

"It is the actor who must unify and harmonize, by means of his own personality, the scattered words and disconnected actions of the character; he it is who must absorb and assimilate the sentiments and thoughts of this imaginary being and make them his own, to present them to the public in the order and unity of life. Nay, more; that which is not expressed and can not be in the text—the intentions, the implications, the roots, the thousand nuances of word, gesture, movement—the actor must divine these and add them to his part."

In short, the actor, to interpret life, must live, move, and lose himself in the part, and if this be impossible to him, he should not undertake the impersonation. If his own personality be in direct contradiction to that of the character, he should not play the part. Capus concludes as follows:

"No, one is not a great artist because one can play, with facility, with talent, with spirit, the most dissimilar parts—to-day a drama, to-morrow a comedy, the day after a farce. On the contrary, one is a great artist only if one can play certain parts in all their profundity, with all the intensity of life. What is interesting in the actor's art, as in every other, is originality—perfection. . . . Why do actresses impress us more deeply by their art than actors? It is not because of their charm as women, but primarily because the sentiments and emotions they habitually express permit them to put their whole personality, their soul, their physical and moral qualities, into their assumptions of character."—*Translation made for* THE LITERARY DIGEST.

MR. NORMAN HAPGOOD, writing in *Collier's Weekly* of the late Secretary of State, says: "Too slight as was my acquaintance with John Hay, I have felt ashamed in his presence, because as he looked out across this earth, to the sky beyond, thoughts came to his heart, and words to his lips, in acknowledgment of the world's beauty, that I could in no way meet with any approaching richness of allusion. His friends everywhere, I imagine, had this exhilaration of losing the statesman in the poet. . . . I do not well know how to put in words this feeling, that when John Hay died it was more than one good statesman gone: it was the passing into dust of a being singularly full of light and of responsiveness to the manifold attractiveness of this puppet-show in which we live. It was the end of something encouraging and rare."

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SCIENCE AND INVENTION.

FRENZIED SCIENCE.

ARE we introducing in connection with a good deal of our serious scientific work "the flamboyant methods of the professional advertising manager"? This accusation is made editorially by *The Electrical World and Engineer* (New York), which asserts that some institutions of learning consent to become the prey of sensation-mongers—to be exploited by men who may be compared with "the advance agents of a circus." These be strong words, but the writer of the editorial in question regards them as amply justified by the facts. As a case particularly in point he instances the various recent investigations of radium and radioactivity, and the way in which they have been made public; thus:

"From time to time we have raised a voice of warning against hasty acceptance of the fervid hypotheses that befog the ascertained facts of radioactivity. The need for sober judgment has been emphasized over and over again by the wild statements which have gone the rounds of the technical as well as the non-technical press. The latest of these has just forced itself upon our notice and calls for pointed comment. It is built around the following thesis: 'It is sober fact that radium has shaken the law of gravitation, has set at apparent defiance the law of conservation of energy, has displaced the atomic theory, has rewritten chemistry, and has provided a new account of the ultimate constitution of the universe.' Now, in the interest of scientific truth, be it set down that the statement just quoted is largely nonsense in each and every particular. Whatever the investigation of radioactivity may do in the fulness of time, it has not yet done any one of these things. It has in truth produced interesting results which some day will be coordinated, but in doing so it has unhappily stimulated the publication of all manner of ill-grounded hypotheses which in turn have befooled the credulous and the superficial. Such psychological phenomena accompany not infrequently new lines of investigation, whether these lead to important results or not. Their acute phase at this particular stage of the study of radioactivity is most unfortunate, since they divert attention from the really important features of the investigation and bring legitimate and sane research to the very verge of charlatanry."

That the germ of a great generalization may lie in radioactivity is freely admitted by the writer, but he believes that it will come to fruition only after years of painstaking labor and "weeding out of rank hypotheses." He warns the untrained investigator to keep away from radium, since even the skilled are likely to be led astray by their enthusiasm. Especially does he object to the newspaper comments on the announcement that Burke, of Cambridge University, has succeeded in stimulating the appearance of life in a sterilized medium by means of radium. He says:

"Not having seen the experiments, we hesitate to pass judgment upon the actual facts, but we can not be unmindful that within the past half century similar announcements have several times been made by reputable but mistaken investigators. In each case further research has completely discredited the alleged discovery. There is nothing inherently unbelievable in the production of organized life by purely chemical or physical processes, but on the other hand there has never been adduced evidence sufficient to establish even a remote probability of such an occurrence. The most that can be said from a scientific standpoint of the present case is that Burke has observed certain bodies under circumstances sufficiently unusual to require careful study in order to determine: First, whether they are organic structures; and, second, whether they may have arisen without infection of the culture medium. So far neither of these questions has been answered, and the bodies themselves are so minute as to make them very difficult of determination. But nothing yet has appeared inconsistent with the view that they are crystals and nothing more—and crystals have before this been mistaken for living organisms. That they do not respond, like many crystals, to polarized light is to be expected of bodies commensurate in size with the wave length of light.

"The serious part of the whole matter is that it has resulted in carrying into a perfectly legitimate, even if inconclusive, research, the flamboyant methods of the professional advertising manager. And the same stigma attaches to a great deal of recent scientific and quasi-scientific work. It is shame and dishonor to some institutions of learning that they allow their laboratories to be the prey of sensation-mongers. Brilliant and successful research brings fame without recourse to the claptrap contrivances dear to the advance agent of the circus. And the worst of it all is that such methods bring discredit upon work which might turn out to be of permanent value if it could but escape them. Radioactivity, more's the pity, has been exploited until it is coming to be the very shibboleth of quacks, and the mightiest spell in the conjuring book of pseudo-science. It is high time that the serious and capable workers in that really important field of investigation followed the example of Newton and of Darwin, and wrought patiently and silently until hypothesis has been transmuted into verified fact. One great research well finished is worth more to the world than a hundred hastily published suppositions. We would not condemn, but admonish, those who have erred—they are punished enough by seeing their grotesque images in the distorted mirrors held up for all the world to see by bogus savants—and very often they are innocent, as shown by their frenzied protest against statements, ideas, and experiments attributed to them wholly without warrant or excuse"

THE ORIGIN OF MATERNAL AFFECTION.

IN the human race the love of a mother for her offspring is one of the deepest and most universal of natural sentiments. And it extends also to the lower animals—how far, it is difficult to say. Some writers would have us believe that its germs are to be found among organisms of very low rank. M. Giard, a French biologist, who has recently discussed the question in the *Bulletin de l'Institut Général Psychologique* (Paris, January-February), finds manifestations that resemble those of motherly care, very low in the scale, but he is inclined to explain them on other grounds, even when he acknowledes that they are the evolutionary predecessors of our own mother-love. We translate an abstract of Giard's paper from the *Revue Scientifique* (Paris, July 1). Says the writer:

"It is known that among the Metazoa [all animals higher than the Protozoa] there are two different methods of laying eggs, which are found sporadically among related or different species and sometimes simultaneously, not only among the same genera but among the same species or even the same individuals; they are known as 'exotoky' and 'endotoky.'

"The female of an exotokic fish lays her eggs and leaves their development to chance; the endotokic or viviparous animal, on the contrary, sits on its eggs and makes their incubation sure, according to very various modes, from the 'coelenteric diverticula' of the Actinarians to the methods of sitting birds, passing by the buccal [or mouth] incubation of certain fish.

"All these forms, curious and varied, of incubation by females or sometimes by males, have appeared to many minds as an undoubted evidence of love for progeny.

"If we touch with the finger the eggs of a female crab in gestation, can the manifestation of threatening wrath of her open claws leave any doubt in our minds on the subject of her determination to defend her progeny? The argument certainly seems very conclusive; but the trouble is that the female crab that carries under her tail a sacculine parasite, instead of eggs, appears just as indignant when a movement of the same kind is made. Have we here, then, a new kind of love—the love of a parasite? This reaction of the parasite-ridden organism has been the cause of mistake in zoologists of eminence, who have taken parasites for legitimate offspring.

"It is not then, at this stage, in the sentiments of fondness for the young that we must seek the key of the phenomena of endotoky, but rather in that secondary instinct of race-preservation that is the very expression of the survival of the fittest, and especially in the direct factors connected with the instinct—the only primordial one—of the preservation of the individual, of the life that is its own aim and object, of the phenomenon that may be properly compared with those of symbiosis. The mother often seeks a peculiar kind of satisfaction, not always based on the needs that instinct brings to light, but on more immediate pleasure. If the snake lies on her eggs to hatch them it is especially because, being

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the victim of a high fever, as shown in the celebrated measurements of Valenciennes, the creature finds thus agreeable sensations; and it appears to be the same in the case of birds.

"It is well known that by rubbing the belly of a capon with nettles it may be made into an excellent sitter. Pseudo-maternal instincts may thus be acquired in other similar instances.

"Finally, is it not the necessity of ridding herself of an annoying secretion that explains why the mammalian female gives her breast voluntarily to her little ones? Is not this shown by the story of the lioness that was willing to suckle puppies, by that of the cat that suckled rats? Evidently, the higher we go toward the more evolved and more complex forms, the more apt we are to meet with new factors. . . . But we are always more inclined, in making the domain of nature homogeneous, to raise the animals to our own level than to lower ourselves to theirs."—*Translation made for* THE LITERARY DIGEST.

TRYING TO AIM A WIRELESS MESSAGE.

FOR every incurable disease we see countless "cures" advertised; and in like manner all the "posers" in the way of scientific and mechanical problems are daily receiving solution. The capital obstacle in the way of the complete success of wireless telegraphy is the impossibility of "aiming" or directing a message at one special point; yet many devices for doing this have been offered, and every day adds to their number. Two new ones have ecently appeared, either of which may or may not be destined to solve the difficulty and make the inventor's fortune. The first, credited to A. T. M. Johnson by the engineering supplement of *The Times* (London, July 19), is said by that paper to be "attracting some attention among scientific and official circles." We read:

"Demonstrations, on a limited scale, it is true, but sufficient to show a fair prospect of success on a practical scale, are being made daily near London; and it is undersood that there is a possibility of the admiralty offering facilities for a trial on a working basis at sea. The invention appears to be a development of the syntonic system applied to the ordinary type of wireless telegraphy instruments, and depends for its action on the sympathetic attuning of sets of vibrating reeds. Mr. Johnson, who has patented his system generally, was formerly a professor of music in the civil service of an Australian Government, and he has utilized his experience of musical unisons to produce the apparatus employed in his system. The transmitting apparatus used consists of the usual Ruhmkorff coil, on the base of which is mounted a reed disc giving different tones. To the disc, armatures with weighted heads are attached, to which tuning reeds are adjusted, electric contact being made in the usual way. The receiving instrument consists of permanent magnets strengthened by electro-magnets, with an rrangement of steel reeds which can be tuned in unison with those on the transmitter. The operator revolves the reed disc of the transmitter until both the tuning reed and its accompanying speaking reed are situated immediately in front of the center cone or cones of the electro-magnet. The contact pillar is then placed in connection with the speaking reed, adjusted so that its vibrations cause synchronous vibrations in the tuning reed, which is the indicator. When the tuning or indicating reed vibrates, the operator knows that the receiving station with a similarly tuned reed is getting the message through, as it is compelled to vibrate in unison by the law of syntonic synchronism. The system, the success of which is yet to be proved, would appear to be applicable to telephony as well as telegraphy."

The second invention, which is credited by a report from abroad to Dr. Braun, inventor of the wireless system that bears his name, is not described in detail, but presumably relies on one of several principles that have been utilized in other attempts, one of which is the "syntonic" or "tuning" principle noted above. Of these, *The Electrical World and Engineer* (New York, July 22) says editorially:

"Of course, electric waves of all lengths can conceivably be reflected so as to produce the effect of a searchlight streaming invisible rays into space. But one can not produce directed reflection save from surfaces of dimensions large compared with the wave-length, and up to the present time the wave-lengths required in wireless telegraphy over any considerable distance have been so long as to make reflection practically out of the question. Moreover, even could one conveniently reflect waves many meters in length, it is a question whether the concentrated beam thus formed would be effective at distances so great as to make the curvature of the earth an important element of difficulty. It is possible also to check by absorption waves in undesirable directions, but even so there would be rather waste than saving of energy, and the shielding would be only partial at best. Directive action, like syntonism, may perhaps be attained in time. At present both these desiderata are difficult of attainment. Syntonism depends on securing closely selected wave-lengths and using receivers capable of very close tuning. Inasmuch as for long-distance work it seems desirable to use waves as long as the practicable length of antenna permits, the working limits of wave length are too narrow to make syntonic selection within them easy. So far, syntonism is generally claimed and very little applied. If a receiver of extraordinarily great sensitiveness to short waves is devised, it will greatly assist both directive and syntonic working, unless difficulties of wave absorption should develop seriously as the wave-lengths are diminished."

A PLATONIST ON SEX IN EDUCATION.

IN the course of a series of lectures on the Platonic philosophy delivered at the Hotel Cecil, London, Dr. Emil Reich took occasion to make some remarks on education, and especially on education in America, that are of interest. The connection with his subject appears when we recollect Plato's dictum that the sexes should be educated together up to six years of age, after which the education of boys should be entrusted only to men, and that of girls to women. Dr. Reich pointed out that Plato doubtless spoke from experience. Ancient Greece was a small country, composed of many States differing in laws and customs; and he had only to look around to observe the effects of different principles of conduct. His advice in this particular the lecturer regarded as eminently wise. In a notice of these lectures, a writer in *The Hospital* (London, July 15) says:

"He advocated that the education of each sex should be in the hands of teachers of that sex as soon as the earliest period of childhood was past; and Dr. Reich criticized with considerable force the practical effects of the very different system pursued in the United States of America. There, as he told his audience, the education of both sexes, at least up to the age of sixteen or seventeen, is practically in the hands of women. The 'schoolmarm' is an almost universal power in the land, and she teaches boys and young men, as well as girls and young women, and teaches them together. The result, according to the lecturer, is eminently unsatisfactory. The sort of romance or mystery which is the source of the most tender and the most abiding relations between the sexes never comes into existence; and the young men, while they learn to exercise the most exquisite politeness toward women, have little desire or relish for their society, and treat them with a sort of deference not unlike that which an untitled gentleman of old family may often be seen to extend to a peer of recent wealth and of new creation, with whom he has no special desire to cultivate acquaintanceship. The effect on both sexes is such as to leave a good deal to be desired, and it may perhaps serve to explain many of those peculiarities of the 'Amurrican' girl which we in England think least worthy of imitation. In this country, however, according to the lecturer, we go somewhat into the opposite extreme; and he clearly would not approve of the unwritten law by which brothers and sisters, placed at different schools at Brighton or other health resort, are prohibited from recognizing each other as they pass in the street. For the more wealthy classes the question is perhaps theoretical rather than practical; but it is one that may come into importance with the development of secondary education for the comparatively poor under the auspices of county councils. The extent to which a teacher of either sex might be held to satisfy the needs of the more advanced pupils of both is an eminently controversial matter, and it is one very likely to be decided rather upon grounds of economy than

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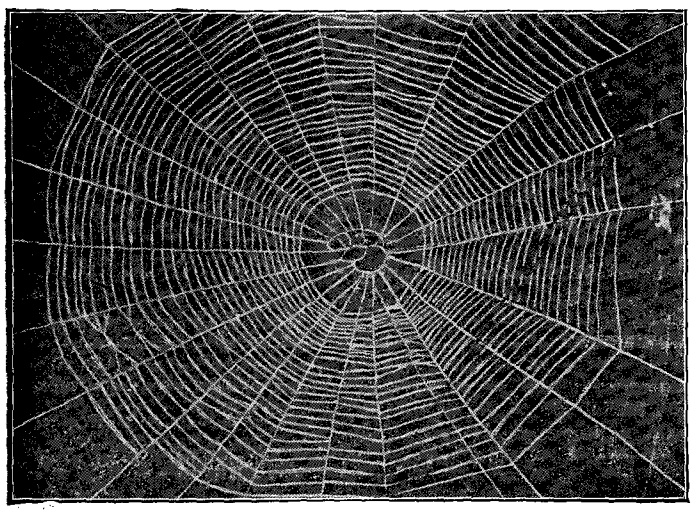
upon grounds of principle. The principle to be borne in mind is clearly that the members of each sex should receive the best training for that fulfilment of their duties to the other which is also the fulfilment of their highest duties to the State; or, in other words, that young men and young women should retain the qualities which render them mutually complementary in mind and character, and fitted to be helpmates in the great work of training a future generation to be good mothers and good citizens."

To most of this the intelligent "Amurrican" (do we pronounce it that way?) will not be apt to object, tho he will not be likely to recognize his boys and girls in Dr. Reich's description, which seems to have passed muster without question before a British audience.

A PHOTOGRAPH OF A SPIDER'S WEB.

ONE of the finest collections of spiders in existence is the proprety of M. Desmaisons, a druggist at Arvillers, France, who describes his methods of collection and preservation in the *Bulletin* of the Linnean Society of Northern France. From an abstract contributed to *Cosmos* (Paris, July 8), by M. V. Brandicourt, we learn that the collector kills his spiders by immersion in sulfuric ether, which gives the body some degree of rigidity, so



A SPIDER'S WEB,
From a photograph made by M. Desmaisons of Arvillers, France.

that it can be fastened to a slip of glass in a natural position with gum Arabic. The spider, thus mounted, is then placed in a tube filled with alcohol. In this way M. Desmaisons has overcome the great difficulty in collecting the arachnids, which is to preserve them effectively in natural attitudes. In connection with the spiders themselves, M. Desmaisons also preserves photographs of their webs. Attempts have been made to preserve the webs themselves, by fastening them to gummed paper or to glass, but without success. Even the photography of such delicate objects presents difficulties, but M. Desmaisons has surmounted them, as the illustration shows. We translate his description from a quotation made by M. Brandicourt from the author's own paper:

"The filaments of the webs are so delicate that when placed on glass or paper the eye perceives them only with difficulty; this is also the case, even in greater degree, on the ground glass of a camera, because of the greater distance of the eye from the object. I proceed in the following manner: With the aid of an atomizer I cover the spider's web to be photographed, with a light dew. Then rapidly a black cloth is stretched or shaken behind the web, which then stands out very clearly with its smallest details. The exposure should be about one or two minutes. I have thus been able to obtain very good negatives and fine prints on which the web may be traced accurately; often, even, I have succeeded, by using some dexterity, in photographing the spider during her work."—*Translation made for* THE LITERARY DIGEST.

MORE REMARKS ON RADIOBES.

THE discovery by Mr. John Butler Burke of what he calls "radiobes" continues to be noticed at greater or less length in both the scientific and the popular press. The prominence given to it has evoked from *The Electrical World and Engineer* a savage attack on what it calls the methods of the "advance agent of a circus" in the announcements of scientific investigation. In this editorial, from which we quote in another column, under the head of "Frenzied Science," it is asserted that there is nothing to show that Burke's "radiobes" are not simply crystals. *The Medical Times*, while equally unwilling to admit that radium can turn dead into living matter, suggests that Burke's experiments may not have been conducted with sufficient care. It says:

"We would suggest that his bouillon was perhaps not thoroughly sterilized to begin with, however careful his technique. Sterilization is after all but a relative term. The bouillon may have satisfied all hitherto tests as to its sterility; yet there may still have been latent life sufficient to have been stimulated anew by the comparatively little understood force inherent to radium. And is this element conducive to life? Is it not rather destructive, in fact? Physicians who work with radium in practise find it inimical to living tissue rather than constructive or vitalizing. Carried in the pocket it has produced dreadful ulcerations upon the body through the clothing; finger-tips have been burned; sexual power has been pronouncedly impaired. Again, the function of reproduction has invariably been manifested by all forms of life, how insignificant soever, that have ever been studied. This appears not to have occurred in Burke's experiment. Its manifestation is essential to the soundness of his position.

"Finally we emphasize that these 'radiobes' are soluble in water. Life has invariably begun in water, and has been continued in water. A soluble creature, plant or animal, would be absolutely contrary to human experience; it is not conceivable in the scheme of things.

"Wherefore we would conclude from these and many other considerations, that the most that can be claimed for Burke's experiment is that he may have, by means of chemical or physical elements or both, favored the generation of life in matter supposedly sterile."

A French journal, *Cosmos*, while noting that analogous phenomena have been obtained by Raphael Dubois, of Lyons, under the action of barium, goes on to say:

"Radiobes are not microbes, and it is a little hasty to say that they represent the first traces of organic matter and that radium has caused life to appear in a sterile medium. Burke has carefully abstained from announcing any such conclusion. The scientists who have been interviewed have been quite as reserved, which is especially prudent, as none of them has repeated Burke's experiments. Some have concluded that the formation of crystals is probable, others that the bouillon may not have been completely sterilized, but none has given a definite opinion. We should then await new experiments and stop emitting hypotheses that are premature, to say the least."

The point of view of the more radical commentators on Burke's experiments—they who hear gladly the words of any one who seems likely to promise them spontaneous generation—is taken by Dr. C. W. Saleeby, in *Harper's Weekly*. He characterizes Burke's discovery as "one of the few supremely important discoveries of all time," and after analyzing the evidence concludes that the radiobes are really alive. Having made up his mind to this, he goes on:

"Now let us observe the significance of the discovery. Granted that radium, in the hands of *living* man, can produce life in lifeless media which have been derived from the *living* ox, we may not claim to have explained the origin of life on the lifeless earth, where was neither man nor beef gelatin. Nevertheless we have a clew. For, in the first place, it is proved that the theory of a specific 'vital force' is nonsense—as we have known, indeed, for many a day. Life can arise from the lifeless. . . . But that which much radioactivity can do in twenty-four hours, a little radioactivity, such as that of the earth and sea-water, may do in. say,

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a hundred thousand years. Why not? May not life have originated, then, by the prolonged action of radioactivity upon those inorganic substances of earth or sea which contain oxygen, hydrogen, carbon, and nitrogen? . . .

"Obviously this final question can not be answered save by the lapse of time. There may be the highest probability, but not demonstration. But Mr. Burke is preparing portions of sterilized earth containing the requisite elements, is adding sterilized radium thereto, and will intrust these tubes to the British Museum or some responsible body, whose curators, say once in a millennium, may examine them for signs of life. . . . . .

"But Mr. Burke has led us into the way of recording, for the doctrine of the uniformity of nature, its most signal and most essential triumph.

"There is no creed, outworn or unworn, theological, philosophic, or scientific, that can face this new fact and fail to realize what a 'portentous thing' a fact may be."

The contrast between all this and some of our other extracts is sufficiently striking without comment. Meanwhile, it is well, as *Cosmos* does above, to remind the public that from the discoverer himself we hear none of this talk. In an abstract of his original paper, printed in *The Scientific American* (New York, July 15), he says simply:

"A careful and prolonged examination of their structure, behavior, and development leaves little doubt in my mind that they are highly organized bodies, altho not bacteria. . . . They are clearly something more than mere aggregates in so far as they are not merely capable of growth, but also of subdivision, possibly of reproduction, and certainly of decay.

"I have ventured, for convenience, in order to distinguish them from either crystals or microbes, to give them a new name, *radiobes*, which might, on the whole, be more appropriate as indicating their resemblance to microbes, as well as their distinct nature and origin."

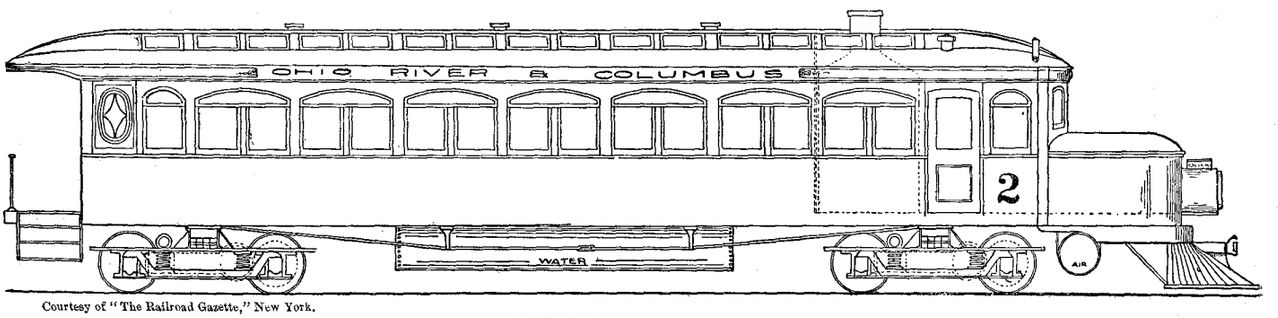
Burke is about to publish an account of his work in book-form. Dr. Saleeby assures us that it will take its place at once beside Newton's *Principia* and the epoch-making works of Spencer and Darwin. This may provoke a smile twenty years hence—or it may not.

Combination Steam Locomotive and Car.—A steam-motor car for small railway lines, designed by General Manager Wagenhals of the Ohio River and Columbus Railway, is described in *The Railroad Gazette* (New York, June 16). It resembles in some degree the steam "dummy" cars formerly in use on some street railroads, but special features are a new type of safety water-tube boiler which, it is claimed, can not explode, and the mode of throwing different gears into use by shifting the members of the duplex engine that is used. Says the writer of the article:

"The boiler takes up 15 feet of the front end of the car and a coal pocket is so placed that one man can run the car. A duplex horizontal engine drives the forward axle of each truck by means of spur gearing. . . . . .

"The designer has a special shifting device by which, instead of shifting the gears, he shifts the engines to utilize two ratios of gearing between them and the axles. . . . The scheme is intended for use on heavy grades or for heavy loads, it being possible to double or treble the drawbar pull by its use. The gears are keyed to the axle and there are two corresponding pinions on the engine shaft. Outside of each bearing of the engine on the car axle is an air cylinder through which the axle revolves. The piston of each of these cylinders is capable of shifting the engine sidewise 5 inches, bringing into combination the other set of gears."

As compared with ordinary steam-road service, it is estimated that besides other economies of operation the wages of two men at least are saved; namely, a fireman and brakeman. The car is to be used on a road twenty-four miles long, where the passenger business does not at present justify the operation of regular trains. The lack of an acceptable substitute resulted in the designing of this combination car.



Courtesy of "The Railroad Gazette," New York.

WAGENHALS STEAM MOTOR CAR.

SCIENCE IN THE LIBRARY.

A COMPLAINT that the sciences are not properly represented in the libraries of France is made in an unsigned leading article published in the *Revue Scientifique* (Paris, July 1). Much of what the writer says is applicable also to libraries in other countries, and is of interest for other reasons. The very progress of science, he says, not only implies libraries, but numerous libraries well stocked with scientific books. These are not to be found in France, and their absence is a matter of capital importance, both for instruction and for research. The fault, he thinks, must primarily be laid at the door of the librarian. He says:

"Between the reader and the book stands the librarian, and the librarian is more the friend of the book than of the reader. The reader is, from his standpoint, generally a stranger who, in passing, has momentary possession of the book, causing it to wear out. The reader and the book-eating insect are the great enemies of the book and of its protecting friend, the librarian. The librarian's business is not to bring book and reader together; he is a buffer whose business it is to protect the book. . . . . .

"The librarian lives amid books, but he rarely reads them . . . he has no time to open them except to make sure that they are in good condition.

"His education is generally literary. Frequently he is a poet, and, inversely, poets appear to the authorities to have peculiar aptitude for presiding over libraries. They love the silence and the dust, which enable them to evoke the soul of things—when they are not bothered by the inopportune noise made by some indiscreet reader. . . . . .

"The social rôle of the book escapes the notice of the librarian in his ivory tower, so he can have no love for the book of science, which is of value only because of its worth to society. . . . And from this conflict of the scientific book with the librarian who does not understand it, it results that the book is shut out.

"Hitherto we have been slow to understand the necessity of requiring of all librarians a scientific education, elementary but higher than that of the baccalaureate, and for great libraries, functionaries who are specialists in science. Hitherto, we have not been able to comprehend the importance of giving to scientific men an influence in guiding the purchases of indispensable books."

Coming down to concrete instances, the writer takes up, first, the great national library at Paris, with which he has no fault to find so far as French science goes, for, like our own Library of

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Congress, it is a copyright depository and contains everything issued in France. Of foreign scientific books, however, it buys relatively few, largely on account of its small appropriation, which amounts to but $55,000 for all supplies, including books. Besides this, he charges that those who control the purchases are incompetent to select books on science and lack interest in the subject. Again, scientific men find it difficult, for lack of sympathy with their aims, or for other reasons, to obtain permission to use the library. Even gifts of scientific periodicals are often refused on the ground that there is no room for them. Other French libraries that the writer criticizes, have, he says, the same faults, with the additional one that, not being public depositories, they have not sufficient scientific works, even in French. In conclusion, the writer points out that to be able to classify books on science, a librarian must himself have some knowledge of its various branches, and he indulges in some sarcastic observations on instances where a lack of such knowledge seems apparent. He says:

"A certain number of librarians ought to have a scientific education, or at least the framework of one, since the library itself is an immense framework. For lack of such special training we see the most airy of the metaphysical works of the idealist Berkeley, bearing the unfortunate title, 'Concerning the Virtues of Tar Water,' classed among 'Medical Specialties,' and this in a public library not far from the University Library. . . . . .

"We thus see that important reforms are really necessary if we are to give to science the place in our libraries that is legitimately due to it by reason of its social utility, and that even in so-called scientific libraries the actual situation is hardly less satisfactory."
—*Translation made for* THE LITERARY DIGEST.

THE STUDY OF VANISHING RACES.

COMMENTING on the fact that the Anthropological Institute of Great Britain has appointed a committee of experts to study the pygmies of Central Africa, Mr. C. W. Saleeby, writing in *The Outlook* (London, July 1) notes that there are two kinds of anthropology, one that collects data and the other that interprets them. The work of collection, unlike similar work in other sciences, is made specially important by the fact that much of the subject matter is passing away. In other words, the most interesting races from an anthropological point of view are the vanishing ones. Says Mr. Saleeby:

"The epoch which saw the discovery of evolution also saw the rapid march of occidental civilization which, with its missionaries and traders, its drink and its diseases, is rapidly destroying those priceless and absolutely irreplaceable human documents which the vulgar compendiously and inaccurately call 'niggers' The aboriginal Tasmanian has already gone, the Maori is going, and the Australian black, if not the Red Indian. The white conquest of Africa is leading to the same process. Had the discovery of organic evolution been delayed but one century more there would have vanished for ever the possibility of *intelligently* recording facts which, as it is, there is barely time to observe and consider. The extinction of the Dodo and the Great Auk is doubtless regrettable; but the extinction of the lower races of men, while perhaps inevitable, and not on general grounds even to be regretted, would be a colossal disaster for science if it were not delayed until the recording by earnest students of all the fleeting facts which mean so much to the evolutionist. Fortunately, the Central African pygmies will not disappear before this work is done in their case.

"Thus the outlook of anthropology is unique in that the student will ere long be compelled to confine himself to speculation and construction of theories. The chemist observes the varieties of matter, and they will last as long as he; but the anthropologist observes the varieties of men, and ere very long he will probably have only two, the yellow and the white, remaining to him. And these, from the philosophic point of view, are precisely the least interesting, since they are the furthest from that primitive state which it is his aim to understand.

"It is coming to be realized that our opportunities must be appreciated now or not at all. Until quite lately, tho the destructive forces of civilization were daily extending their area of action, physical anthropology was scarcely recognized in the universities of this country—tho the two men who chiefly established the theory of evolution were of our kin. Sir William Turner used to give a course of summer lectures in Edinburgh; but anthropology was a name scarcely known in most of our universities. Now, however, there has been organized a splendid anthropological department at Cambridge, which has already done most important work, notably in the study of man's precise relationship to the four extant species of higher apes."

The Cause of Sleep.—Sleep is now held by most authorities to be a toxic effect due to accumulations of poisonous waste in the system. A theory based on quite the contrary view has recently been put forth by the French physiologist Claparède in *La Presse Médicale*. An abstract given in *The Medical Record* states the new biological theory to be that sleep is a positive function, an instinct which has for its purpose arrest of functioning. Says the writer:

"This is contrary to the usually accepted opinion that sleep is the consequence of an arrest of functioning by intoxication and by asphyxia. It is not because we are intoxicated or exhausted that we sleep, but we sleep in order to avoid these conditions. The fact that sleep is not proportional to exhaustion would argue in favor of Claparède's theory. Sleep may be partial. One sleeps through certain noises but not through others. Moreover, the curve of the profoundness of sleep, inexplicable by the toxic theory, is in harmony with the theory that regards this phenomenon as a positive nervous function. 'The instinct, the reflex is provoked by numerous excitants:' endogenous, as the condition of the blood, the sensation of fatigue; and exogenous, as the images empirically associated with the idea of sleep. Sleep is in itself a reaction produced by these excitements, and is an inhibition which manifests itself subjectively by a lack of interest in exterior things."

SCIENCE BREVITIES.

ATTENTION is called in *The New York Medical Journal* to the fact that sunstroke is due to the chemical, and not to the heat rays, as generally supposed. The writer's argument is based on "the fact that no one ever gets heatstroke from exposure to a dark source of heat, and when there is an absence of chemical rays. The actinic rays are the dangerous ones. They will pass through anything except an interposed color filter. It is therefore necessary, in order to ward off sunstroke, to treat the body as a photographer treats his plates, and surround it with red or yellow. He mentions the case of an Egyptian army officer, who had had several sunstrokes, and avoided further difficulty of the kind during five years' exposure, by lining his helmet and coat with yellow."

ACCORDING to *The American Electrician*, a peculiar effect on patients while being electrically treated has, under certain conditions, been observed. While under treatment the hands and faces of patients sometimes become black, especially in cold weather, and, on examination, it is found that this condition only occurs when the chair on which the patient is seated is electrically positive and the crown of the head negative. "In the room were open fireplaces, and in them were placed oil-heaters to keep the room warm; and it was discovered that the minute carbon particles given off by the burning oil in these lamps, altho too minute to be visible in the air, was the cause of the hands and faces of the patients becoming dark. When the polarity of the chair and the crown of the head were reversed the phenomenon could not be obtained, nor could it be produced on days when the oil-stoves were not burning."

"ELECTRIC-FAN weather brings gratefully to the attention of many who work in offices and shops the comforts of this bit of ministering mechanism," says *The Western Electrician*. "There are some captious persons who declare that the revolving fan merely agitates the air and *does not cool* it, but even if it is admitted that the apparatus as commonly employed has no refrigerating attachment, the breeze is certainly an amelioration when the thermometer is in the 90's, to say nothing of the soothing murmur (good fans do not hum, nowadays) that tells of sturdy and unceasing effort at amelioration. The man who invented the electric fan may not have inscribed his name on the roll of fame with those of Morse, Bell, and Edison, but he certainly contributed in no small degree to the hot-weather comfort of his fellow-men, while at the same time he brought the electric motor to the notice of many thousands who would not otherwise appreciate its advantages."

A PECULIAR emanative substance, which is obtained, like radium and other radio-active substances, from pitchblende, has been described by Goldstein before the *Società tedesca di Fisica*, according to a note in the *Rivista Fisica* (Pavia, Italy). The substance seems chemically allied to cerium. Says the note: "The emanation has not great penetration, for the apparent reason that air absorbs it powerfully, reducing its intensity. The author inclines to think that this emanation is not a gas but a peculiar substance that gives rise to luminescence. When the tube containing the active substance is plunged into liquid air the glass becomes luminous over a certain area at some distance from the free surface of the liquid air. The phenomenon is seen only at a fixed temperature of the glass, which is a little above the boiling point of the liquid air. The emanation does not color the tube in which it is contained. These facts prove that it is distinct from that of radium."—*Translation made for* THE LITERARY DIGEST.

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THE RELIGIOUS WORLD.

A RELIGIOUS INTERPRETATION OF "HAMLET."

A RECENT interpretation of Hamlet, contained in a volume named "Shakspearean Tragedy," by A. C. Bradley, professor of poetry at Oxford, presents the view that "while the play can not be called in the specific sense a religious drama, there is in it both a freer use of popular religious ideas, and a more decided, tho always imaginative, intimation of a supreme power concerned in human evil and good, than can be found in any other of Shakespeare's tragedies." This fact is given as a reason for the special popularity of this play, and the view is supported by the assertion that "Macbeth," more nearly approaching it in this respect, stands next it in popular regard. In his elucidation of this idea the writer says:

"In 'Macbeth' and 'Hamlet' not only is the feeling of a supreme power of destiny peculiarly marked, but it has also at times a peculiar tone, which may be called, in a sense, religious. I can not make my meaning clear without using language too definite to describe truly the imaginative impression produced; but it is roughly true that, while we do not imagine the supreme power as a divine being who avenges crime, or as a providence which supernaturally interferes, our sense of it is influenced by the fact that Shakespeare uses current religious ideas here much more decidedly than in 'Othello' or 'King Lear.' The horror in Macbeth's soul is more than once represented as desperation at the thought that he is eternally 'lost'; the same idea appears in the attempt of Claudius at repentance; and as 'Hamlet' nears its close the 'religious' tone of the tragedy is deepened in two ways. In the first place 'accident' is introduced into the plot in its barest and least dramatic form, when Hamlet is brought to Denmark by the chance of the meeting with the pirate ship. This incident has been therefore severely criticized as a lame expedient, but it appears probable that the 'accident' is meant to impress the imagination as the very reverse of accidental, and with many readers it certainly does so. And that this was the intention is made the more likely by a second fact, the fact that in connection with the events of the voyage Shakespeare introduces that feeling, on Hamlet's part, of his being in the hands of Providence. The repeated expressions of this feeling are not, I have maintained, a sign that Hamlet has now formed a fixed resolution to do his duty forthwith; but their effect is to strengthen in the spectator a feeling that, whatever may become of Hamlet, and whether he wills it or not, his task will surely be accomplished, because it is the purpose of a power against which both he and his enemy are impotent, and which makes of them the instruments of its own will."

The other significant point of resemblance between "Hamlet" and "Macbeth" is the appearance in each play of a ghost—"a figure which seems quite in place in either, whereas it would seem utterly out of place in 'Othello' or 'King Lear.'" The professor asks:

"What is the effect of the appearance of the ghost? And in particular why does Shakespeare make this ghost so *majestical* a phantom, giving it that measured and solemn utterance, and that air of impersonal abstraction which forbids, for example, all expression of affection for Hamlet and checks in Hamlet the outburst of pity for his father? Whatever the intention may have been, the result is that the ghost affects the imagination not simply as the apparition of a dead king who desires the accomplishment of *his* purposes, but also as the representative of that hidden ultimate power, the messenger of divine justice set upon the expiation of offenses which it appeared impossible for man to discover and avenge, a reminder or a symbol of the connection of the limited world of ordinary experience with the vaster life of which it is but a partial appearance. And, as at the beginning of the play, we have this intimation, conveyed through the medium of the received religious idea of a soul come from purgatory, so at the end, conveyed through the similar idea of a soul carried by angels to its rest, we have an intimation of the same character, and a reminder that the apparent failure of Hamlet's life is not the ultimate truth concerning him."

SOME VIEWS OF THE "SEPARATION" IN FRANCE.

WHILE the bill for the separation of Church and State in France, recently passed by the French Chamber, awaits the decision of the Senate, the various parties concerned continue in the press an eager discussion of the measure. According to the Piedmontese organ, *La Stampa* (Turin), the Pope is not disturbed by the present position of affairs. As that paper claims, "the new law is intricate, and it is quite possible that it can not be enforced." Hence, it urges, it is probable that "in the near future another law may be enacted which will provide for a total separation of the Church and State, and it is quite possible that this new arrangement may be embodied in a new 'Concordat.'" Of the Pope's attitude the same paper goes on to say:

"What he desires principally is to have the situation clearly defined, so that there may be no misunderstanding. Now this new law would give rise to perpetual misunderstandings. . . . Pius X. does not want war. 'What would be the good,' he is reported to have said to those nearest his confidence, 'of recrimination and violence? The thing is done; now all that remains is to attenuate the consequences.' The Pope has not studied out fully, however, the measures he will take. It may be that the law will be considerably modified by the Senate before it is put into force. . . . . .

"Again, let us repeat, there is no disturbance of mind at the Vatican, altho it is the opinion of many there that the 'separation' will not be of long duration. As to its effect on international politics, we may confidently expect that it will strengthen the union between the forces of the Vatican and those of the kingdom of Italy."

Article 17 of the pending law, which limits the membership of each "association of worship" to from seven to twenty-five, calls forth protests from the Protestant churches. Says the *Journal des Débats* (Paris):

"When the law of the 'separation' goes into effect, Protestant churches will have associations of worship in each parish. The law limits the number of members to from 7 to 25. This is a matter of small importance to Catholic churches, where the governing powers would be vested in the pastor and a few members of his flock. But in Protestant churches, in keeping with their traditions, every resident of the parish who conformed to the church laws would necessarily become a member of the Association of Worship. . . . The Lutheran Consistory, of Paris, is therefore much disturbed by the anticipated effect of Article 17, and its members have unanimously petitioned the minister of Public Worship to request the Senate to make such changes as would empower the 'General Assembly' to delegate its right to control local accounts, etc., to a certain number of parishioners (within the limits of the number ordered by law for Associations) to be elected by the parishioners themselves."

M. de Lanessan, a rationalistic writer in *La Revue* (Paris), approves the "separation" on the ground that religion is not necessary to public or private morality.—*Translations made for* THE LITERARY DIGEST.

Theology and Art.—That art, no less than theology, is in its own way a revelation of the Divine, is the contention advanced by the Rev. James Lindsay, D.D., in *The Bibliotheca Sacra* (Oberlin, Ohio) for July. Mr. Lindsay proceeds to point out certain analogies between theology and art, and to argue therefrom for closer and more sympathetic relations between the two. If the history of art might teach that the artist's work will live by its vitality rather than by its conformity to blinding tradition, he urges, the history of theology might surely be allowed to teach the same lesson. "But if art and theology are alike in that respect, there is a deeper sense in which they are yet more alike." We read further:

"It is this, that they both run back into essential and elemental spiritual idea—in the one case, that of the thinker, in the other, that of the artist. Indeed, even the great artist is just one who

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is great as thinker no less than as executant. That which foredated art's protean forms, that which was first to the great artist, was not any combination of form and color, but the spiritual idea —the ideal conception or construction—and these divine ideas or spiritual conceptions are the last and highest gift which the study of art brings to us. . . . . .

"For theology, spiritual idea has the same primary interest and commanding importance which we have just shown it to have in art. Theology will be vitalized when its thought runs back into the elemental ideas of spiritual religion, with their unspoken tenderness, depth, and power. Theology, if wise, will stand at the fountain of life, and, as in art, the soul of the theologian will be allowed to shine through his work, even when his thought moves in regions severely abstract and intellectual. For the soul is surely supreme in theology as in art—only, it is a soul that thinks not less than it loves and wills. What tremendous interest life should be allowed to have for theology as for art!"

How should theology, asks Mr. Lindsay, be indifferent to the attitudes of painting, sculpture, music, architecture—should we not even add, poetry?—when its own God is but the Absolute Artist, with nature for His universal art work?

WEALTH OF NEW RELIGIONS.

AMERICA has always had a weakness for fantastic religions, remarks Mr. Louis Paul Kirby, who writes, with no very sympathetic pen, of some of the curious religious sects which have sprung up and flourished on American soil. Mr. Kirby's examination of these sects concerns itself not with any esoteric truths they may claim to embody, but with their efficiency as money-making ventures. "It takes no capital to start a new religion," he asserts, and while the inventors of novel sects and the founders of queer communities sometimes meet with storms, "they oftener enter placid waters, and their guerdons surpass the dreams of avarice." Millions of dollars, he alleges, amassed by thrift, industry, and self-denial are swallowed up every year by "greedy schemers masquerading as prophets or inspired teachers." Among the sects discussed by Mr. Kirby are the Christian Scientists, the followers of Dowie, the Mormons, tthe Spiritualists, the Economites, the Theosophists, the Sun Worshipers, the Angel Dancers, and the Holy Ghost and Us Society. One of the worst effects of new religions, he claims, is the luring of farmers and their families into communities and towns. On this point he writes further (in *Public Opinion*, New York):

"Religious enthusiasts and fanatics are found in great numbers among the agricultural classes, and as they, as a rule, possess property of value, the inventors of religions and founders of communities are particularly interested in them.

"It often happens that men who have spent all their years up to middle age on farms are induced to move into towns, where they speedily exhaust their resources, and find that they are in no way fitted to grapple with the new conditions in the struggle to provide food and shelter for their families. They are soon turned adrift, for their leaders, however eloquent they may have been in urging them to desert their farms, are not willing to be burdened with followers who are not entirely self-supporting."

Mr. Kirby proceeds to sketch the histories of some of the most conspicuous and flourishing of the novel sects in America. He thus outlines the development of Christian Science:

"In the beginning, Mrs. Mary Baker G. Eddy opened a sort of 'faith cure' boarding-house, which she called by the grandiloquent name of 'Massachusetts Metaphysical College.' That was thirty years ago; Mrs. Eddy was then an attractive young woman who had been twice married, and was seeking a pleasant means of earning her bread and butter. She probably had no idea at that time that great riches would be poured into her lap, or that her Church of Christ, Scientist, would cause such numerous desertions from the older congregations of the land as to alarm the clergy.

"For fourteen years Mrs. Eddy plodded along with her 'faith cure' boarding-house. Then, sixteen years ago, she opened her first church of Christian Scientists in Boston with twenty-six members. It had taken her all those years to gather together that little band of followers. After that things went with leaps and bounds. The 'Mother Church' in Boston now has 15,000 members, and there are more than 500 Christian Science congregations scattered throughout the country. They are increasing every year. Some of the Christian Science temples are structures of great architectural beauty. In New York the two churches facing the west side of Central Park are regularly visited by sightseers.

"The immense profits that accrue through the invention of a new religion are made clear by the admission of Mrs. Eddy that she abandoned her 'Metaphysical College,' altho her income from it was $40,000 a year, to devote her time exclusively to the upbuilding of Christian Science. That this step was not in the nature of a sacrifice is shown in still further admissions—made by her secretary—that it is her custom to give away in charity more than $20,000 every year, and that she began this liberality as far back as 1895, when her church was only six years old. . . . During the past ten years Mrs. Eddy's profits, including bequests, are said to have amounted to fully $1,000,000."

Then follows the story of John Alexander Dowie, founder of Zion City, self-styled the Prophet Elijah III. Dowie was once a Congregational preacher in a little town near Sydney, Australia. Fifteen years ago, almost penniless, he went to Chicago. Since then "his scheme of creating new property values by massing his followers upon a farm and changing it into a city met with such success that he now intends to set on foot a similar enterprise on a larger scale in Mexico." In one of his addresses Dowie said: "I have listened and I have looked at the whole situation, and my conviction is that $150,000,000 will flow into Zion within five years."

DR. HANISH,

"A very young looking old man, whose splendid physical condition is not credited to the care he has taken of himself, but to the rejuvenating effects of his philosophy." He is leader of the Sun Worshipers, a cult that flourishes in Greater New York.

Turning to the Mormon Church, "founded seventy-five years ago by a wanton boy," Mr. Kirby writes:

"It has become a vast machine for creating rich men. Beginning with Brigham Young, the heads of the church and their chief lieutenants have been able in one way or another to amass millions for themselves. Scattered throughout Utah, the stronghold of Mormonism, are immense warehouses, built by the church authorities for the reception of the 'tithings,' or contributions of the faithful. This 10 per cent. of the year's gains is regularly paid, sometimes in money, but oftener in farm products, cattle or goods.

"It is in the handling of this church revenue that the leaders sometimes grow fat with loot. In former years, the Mormon Church spent millions in building the great temple in Salt Lake City and smaller ones in other places. That work was completed years ago. The faithful among the Latter Day Saints believe that the enormous revenues of the church are now being spent in sending missionaries throughout the world and in fighting political

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MRS. MARY BAKER G. EDDY,

Founder of the "Church of Christ, Scientist." During the past ten years her profits, including bequests, are said to have amounted to fully $1,000,000.

societies in cities and towns, and 52 camp-meeting associations. Ten thousand approximately represents the number of alleged "mediums." We read further:

"The most conspicuous of the spiritualists at present is Mrs. Pepper. She holds services in an edifice which she calls the First Spiritual Church, in Brooklyn, and pretends to work wonders. The contributions of those who go to see her enable her to lead a life of almost Oriental luxury."

The story of the "Economite Society," whose wealth, admitted to be $5,000,000, and by some estimated to be nearer $30,000,000, has passed practically into the hands of one man, John Duss, is told as follows:

"The 'Economites,' under the leadership of George Rapp, settled in Beaver County about seventy years ago. They believed that Rapp had divine attributes and that when he died they would all ascend into heaven in a body with him. In this expectation, they agreed to remain celibates, and this rule remained in force after Rapp's death had undeceived them. These 'monks and nuns,' by frugality and industry, gained possession of a large tract of fertile farming land on which they employed 500 laborers. Their property has always been in the hands of their leaders. 'Honesty and conscience' have been the only safeguards they have had against being robbed. As the wealth of the society has increased the number of its members has decreased. Ten years ago there were alive thirty. Two or three years ago, ten. To-day, perhaps, death has still further decimated their ranks. The aged survivors now see at their head a worldly man, who not only has disregarded the rule requiring celibacy, but goes about the country directing a band and managing plays. The seventy years of toil and fasting of an entire community have been for this!"

Katherine A. Tingley, once hailed by the theosophists as the successor of Madame Blavatsky, has established a colony of her followers at Point Loma, Cal. Says Mr. Kirby:

"Mrs. Tingley calls her colony the School for the Revival of the Lost Mysteries of Antiquity. To establish it, she bought a hotel, beautifully situated on an eminence commanding a wide view of the surrounding land and water, and spent $300,000 in embellishing the ground. This money was contributed by three or four individuals, one of them being A. G. Spalding, the New York manufacturer of sporting goods.

"In the Greek temple which she has built she presides as high priestess, and has invented a ritual which has proved so offensive to many of the theosophists that they have rebelled from her authority."

Mr. Kirby goes on to tell of other queer religious societies:

"At Bar Harbor, Mich., is the settlement of the Lost Tribes of Israel. They believe that Satan will be driven from the world forever in 1916, and that from that year mankind will be sinless. The society is under the leadership of Benjamin Purnell. He has absolute control of the property of all the members. It is a type of many similar communities.

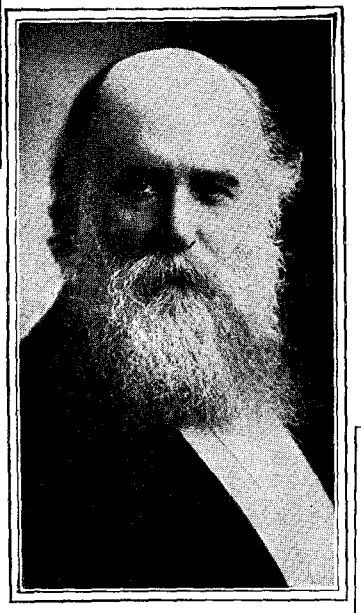
"The Sun Worshipers may be called a metropolitan cult, because little headway has been made in proselyting outside of Greater New York. The leader of these people is Dr. Hanish, a very young looking old man, whose splendid physical condition is not credited to the care he has taken of himself but to the rejuvenating effects of his philosophy. Among his followers is Louis Potter, a cousin of Bishop Henry C. Potter, of New York. . . . .

"The Sun Worshipers represent what may be called the fad type of religions, of which there are many. They are usually based upon oriental Occultism.

"A different type but quite as common is the Society of Angel Dancers of Lord's Farm, Woodcliff, N. J. This is a rendezvous for miscellaneous fanatics. These men are earnest and sincere, but uncouth and vulgar. As yet they are not rich, but their thrift is piling up a morsel which will in time tempt some prophet-financier.

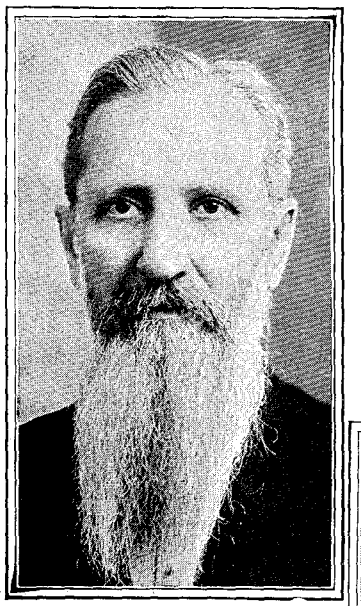
"The Holy Ghost and Us Society, at Shiloh, Me., is a community which has gained so much notoriety during the past few years that a list of queer religions would not be complete without some reference to it. The society was founded by Frank W. Sandford, its present head. This man wields absolute power among his followers and practises petty despotism upon the doubting members of the families of converts against which they have often cried out. Sandford began without money, influence, or ability above the ordinary, but is to-day in the possession of great wealth, and has among his followers men and women who have been successful in carving out careers in the world. In his strange faculty of drawing about him obedient followers of greater intelligence than himself he resembles Dowie.

"Sandford pretends to believe that all things can be obtained through prayer, and persons who have watched his progress tell amusing stories of the tricks with which he has fanned the credulity of his converts."



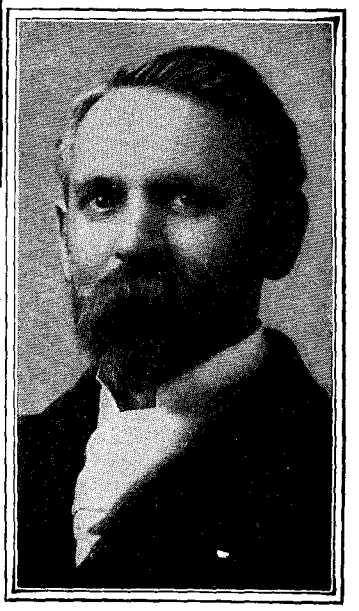
JOHN ALEXANDER DOWIE,

Founder of the "Christian Catholic Apostolic Church," and promoter of Zion City, Ill. In one of his addresses to his people he expressed his conviction that $150,000,000 will flow into Zion City within five years.



JOSEPH F. SMITH,

Nephew of the "Prophet" Joseph Smith, and president of the "Church of Jesus Christ of Latterday Saints," in Utah, which "has become a vast machine for creating rich men."



FRANK W. SANDFORD,

Founder and present head of "The Holy Ghost and Us Society," in Shiloh, Me. "In his strange faculty of drawing about him obedient followers of greater intelligence than himself he resembles Dowie."

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A JAPANESE VIEW OF CHRISTIAN MISSIONS IN JAPAN.

DR. INAZO NITOBE, professor in the Imperial University of Kyoto, touches, in his fascinating book, "Bushido, the Soul of Japan," on the question of the methods and the results of Christian missions in his native land. Bushido is the unwritten ethical code of the Samurai, or warrior class of Japan, and has been described as the Japanese feudal equivalent of chivalry. To this system, and not, as certain Western apologists claim, to the influence of Christian missions, must we turn our attention if we are to understand the transformation that Japan has presented in recent years. This, at least, is the view of Dr. Nitobe. "Should any of my allusions to religious subjects and to religious workers be thought slighting," writes the author, "I trust my attitude toward Christianity will not be questioned." It is "with ecclesiastical methods and with the forms which obscure the teachings of Christ, and not with the teachings themselves," that he lacks sympathy. Of the influences molding New Japan he writes:

"The great statesmen who steered the Ship of our State through the hurricane of the restoration and the whirlpool of national rejuvenation, were men who knew no other moral teaching than the precepts of knighthood. Some writers [naming in footnote: Speer: 'Missions and Politics in Asia;' Dennis: 'Christian Missions and Social Progress'] have lately tried to prove that the Christian missionaries contributed an appreciable quota to the making of New Japan. I would fain render honor to whom honor is due; but this honor can as yet hardly be accorded to the good missionaries. More fitting it will be to their profession to stick to the scriptural injunction of preferring one another in honor, than to advance a claim in which they have no proofs to back them. For myself I believe that Christian missionaries are doing great things for Japan—in the domain of education, and especially of moral education—only the mysterious tho not less certain working of the Spirit is still hidden in divine secrecy. Whatever they do is still of indirect effect. No, as yet Christian missions have effected but little visible in molding the character of New Japan. No, it was Bushido, pure and simple, that urged us on for weal or wo. Open the biographies of the makers of modern Japan—of Sakuma, of Saigo, of Okubo, of Kido, not to mention the reminiscences of living men such as Ito, Okuma, Itagaki, etc.,—and you will find that it was under the impetus of samuraihood that they thought and wrought. When Mr. Henry Norman declared, after his study and observation of the Far East, that the only respect in which Japan differed from other Oriental despotisms lay in 'the ruling influence among her people of the strictest, loftiest, and the most punctilious codes of honor that man has ever devised,' he touched the mainspring which has made New Japan what she is, and which will make her what she is destined to be."

Dr. Nitobe lays his finger on what he conceives to be the cause of the failure of mission work:

"Most of the missionaries are entirely ignorant of our history—'What do we care for heathen records?' some say—and consequently estrange their religion from the habits of thought we and our forefathers have been accustomed to for centuries past. Mocking a nation's history? as tho the career of any people—even of the lowest African savages possessing no record—were not a page in the general history of mankind, written by the hand of God Himself. . . . Ignoring the past career of a people, missionaries claim that Christianity is a new religion, whereas to my mind it is an 'old, old story,' which, if presented in intelligible words, that is to say, if expressed in the vocabulary familiar in the moral development of a people—will find easy lodgment in their hearts, irrespective of race or nationality. Christianity in its American or English form—with more of Anglo-Saxon freaks and fancies than grace the purity of its founder—is a poor scion to graft on Bushido stock. Should the propagator of the new faith uproot the entire stock, root and branches, and plant the seeds of the gospel on its ravaged soil? Such a heroic process may be possible in Hawaii, where, it is alleged, the church militant had complete success in amassing spoils of wealth itself, and in annihilating the aboriginal race; such a process is most decidedly impossible in Japan—nay, it is a process which Jesus himself would never have adopted in founding his kingdom on earth."

IMMORTALITY AS A DOCTRINE OF THE SEPTUAGINT.

THAT immortality, altho not explicitly taught by Moses or the Mosaic writers, was a doctrine taught definitely by the Jews in Alexandria and expounded with remarkable power in the Apocryphal Scriptures, is set forth by a writer in *The Spectator* (London), who quotes the celebrated passage beginning "The souls of the righteous are in the hand of God," and proceeds to say:

"This was written at the opening of the age when the heart of Rome, having heard the whispers of Alexandria, had begun to spurn the mechanism of her State religion, and to look to the Stoa and a *jus naturale* to give her that hope of immortality which the eneration of Catullus scorned, and at which the Epicurean Lucretius scoffed. It is not strange that Matthew Arnold loved the passage. The Alexandrian Jew who wrote this book knew the yearnings of Rome and of his own city when he wrote (in the fifth chapter): 'The righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High.'"

The writer in *The Spectator* refers to the specific passage that found its place in Arnold's note-book, and gave to the agnostic poet the same kind of consolation as John Stuart Mill, at Lausanne, derived from Wordsworth's "Excursion." To quote:

"'Blessed are they that saw thee, and slept in love; for they shall surely live.' It is not difficult to understand how the modern poet, hovering between the doubt that kills and the hope that makes alive again, should have coupled this sentence of the year B.C. 170 with the self-same thought in the fourth chapter of the Book of Baruch, written soon after the fall of Jerusalem before Titus: 'For I sent you out with mourning and weeping: but God will give you to me again with joy and gladness forever.'"

Speaking of the pre-Christian influence thus exercised by such utterances in elevating the literature and religious life of paganism, he remarks:

"The period from B.C. 200 to A.D. 200, almost apart from the Christian revelation, is instinct with the craving that men shall surely live. It would seem as if the coming of Christ were the crystallization of a large and uncertain hope that permeated the lives of thinking Jew and Gentile alike, a hope that long before it became, or was, accepted as an Epiphany was a living force in the lives of men. To Virgil's Italy a divine event was at hand, announced by the throbbing of earth and sky and sea. To Marcus Aurelius Antoninus this earth (the divine event, tho he knew it not, had come to pass) was a city of God. 'I am in tune with all that is of thy harmony, O nature. For me nothing is too early and nothing is too late that comes in thy good time. All is fruit to me, O nature, that thy seasons bring. From thee are all things, thou comprehendest all, and all returns to thee.' The poet says, 'O dear City of Cecrops!' Shall I not say, 'Dear City of God!'"

What has sometimes been styled the twilight of the Christian dawn, and, by Walter Pater, the last gleam of sunset in the expiring splendor of intellectual paganism, the moment when the past and the future ages blent their light, is thus happily referred to in regard to the doctrine discussed:

"The serenest, sanest philosophic mind of this period of unstable equilibrium, tho it could not predicate the immortality of the soul that it recognized, yet announced that the earth was God's city and man His temple. Such a faith strengthened the position of that religious stratum of Roman society which Plutarch the Chaeronean had consolidated. The immortality of the soul in the two centuries before Christ was the conception of the dreamer and the prophet; but the growth of thought in the two centuries after Christ made it possible for such a conception to become the faith of the large thinking residuum of society, a residuum who saw, or thought they saw, in it, on the one hand, the crowning point of a great policy that would reform the corruption of their day, and on the other, a belief that would give to man a legitimate and logical satisfaction for his immortal longings."

In regard to establishing a Jewish Synod (see THE LITERARY DIGEST, July 1), the Central Conference of American Rabbis came to no definite decision. The question was discussed, and was "referred back."

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FOREIGN COMMENT.

PREDICTIONS OF A DEADLOCK AT PORTSMOUTH.

HOPE seems to be about the strongest sentiment reason can permit for peace in Manchuria, in the minds of the European editors. The London *Spectator* does not even entertain hope. It says of the peace plenipotentiaries:

"As there are men of ability among them, they may draw up schemes more acceptable to both sides than any which have been yet proposed. Nevertheless, we do not think that peace is near at hand. We see no evidence, in spite of the many statements in the newspapers, that either Tokyo or St. Petersburg has surrendered its root ideas. Tokyo can not give up its claim to certain territorial cessions and to an indemnity, and it is said that an indemnity is not even among the concessions which the Russian plenipotentiaries are authorized to make."

According to the *Temps* (Paris), even Mr. Witte has no hopes that the conference will result in peace, and this paper quotes the Russian plenipotentiary as follows:

"'His personal views,' he says, 'are quite secondary. He is simply the servant of the Czar, from whom he has received precise instructions, and in whom it lies to decide the destinies of Russia.' Mr. Witte adds, it is true, that he fears the conditions offered by the Japanese will be such as will put all idea of agreement out of the question. . . . Mr. Witte can not change the situation, any more than he can change the so-called all-powerful will of the Czar. The best course for him to take, in the present tragic circumstances, is to conclude peace on such conditions as may indeed be hard, but which certainly will not be humiliating, as it is not for the interest of the Japanese to push matters to extremes."

This also is the opinion of the *Viedomosti* (St. Petersburg), which threatens Japan, if she proves stubborn, with a Russo-American alliance. To quote:

"It is not for Japan's advantage to humiliate us any further. This makes the conference of double importance. Mr. Witte by his clear insight can at once see how peace on the basis of friendly relations with Japan may be established. If Japan will not agree to this, and prefers to continue the war, we will seek a wider destiny . . . based on the foundation of a close alliance with the United States, which must perceive, sooner or later, that two such colossal world Powers, when once they join hands, will form a preeminent political constellation."

The attitude of the Russians, as supported by a hope of close alliance with America, and the nature of the concessions which they will demand, are best suggested by two utterances. The one is that of the Grand Duke Alexis, who in expressing his opinion, according to the *Action* (Paris), that for the present there is no chance of peace, adds: "If Japan really desires peace she must exclude all conditions of indemnity, for it should be understood that Russia will never consent to pay one." This is exactly in the spirit of the St. Petersburg *Novosti*, which declares that to pay an indemnity would humiliate Russia; while the *Novoye Vremya* (St. Petersburg) seems to express somewhat the same fears of Japan's extravagant demands in the words:

"If the plenipotentiaries are each persuaded that his adversary is desirous of a solid peace, everything will adjust itself. But if both refuse to give up their ideas of exclusive domination, and fail to take into consideration the necessity of establishing the balance of power in the extreme East, a favorable result to their negotiations will be impossible."

On the other hand, Baron Suymatsu is reported in the *Journal* (Paris), in a talk with an interviewer, to have declared that if Russia is not prepared to reimburse Japan for all the expenses of the war to the present moment, as well as to concede the territory demanded by Japan, peace can not be concluded.

As a confirmation of the fact that the Japanese are in dead earnest about the demands they are to make at Portsmouth, including the neutralization of Vladivostok, we may accept the report that Baron Komura, according to the *Gaulois* (Paris), before accepting the post of plenipotentiary, made the following stipulations: (1) A loan must be raised in order to continue the war in case the negotiations fall through. (2) Saghalien must be occupied. (3) Oyama must march against Vladivostok, and deal a decisive blow against the Russians in Manchuria.—*Translations made for* THE LITERARY DIGEST.

THE MYSTERY OF BJOERKOE.

A SORT of Japanese secrecy has shrouded the recent meeting of the Czar and the Kaiser at Bjoerkoe, so that even the Paris *Gaulois*, which seldom admits that anything is beyond its ken, styles this interview "the mystery of Bjoerkoe." Speculations of many kinds fill the European press, but a few definite and personal particulars have leaked out through the communicativeness of a person who was ostensibly on board the *Hohenzollern*. The

MUTINY ON THE RUSSIAN SHIP OF STATE.
A new pilot takes a hand.
—*Simplicissimus* (Munich).

Libre Parole (Paris) publishes these particulars furnished by the eye-witness referred to, a distinguished member of the Emperor's staff. He implies two facts: first, that it was William II. who sent an invitation to the Czar by a "special imperial military messenger," who brought back an acceptance; second, that the Czar and the Emperor did not seem to agree. To quote:

"Both before and after dinner the Emperor and the Czar had long talks, in the Emperor's cabin, at which no one else was present. Nobody knows what was said, but the discussion was a lively one, to judge by the frequently high tones of the Emperor's voice. The Czar said little, but once he talked for ten consecutive minutes in a drawling undertone. After the Czar went William II. was as bad-tempered as he had been jolly before the meeting."

The European newspapers have been full of guesses as to which monarch suggested the conference and as to what was the nature of their interview. The *Neue Freie Presse* (Vienna) sees in the incident an indication of approaching peace, in the furthering of which the Emperor was forestalled by President Roosevelt. England also received a setback by the reunion of the monarchs in Finland, as this journal says:

"This interview is full of favorable omens for peace, as it is certainly well known that Emperor William had been actively trying to bring an end to the war, until his plan was interrupted and his

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influence undoubtedly nullified in the matter by President Roosevelt. The interview is therefore an important incident, inasmuch as it makes abortive the amalgamation and isolation policy attempted by England, and utterly defeats the plans of Delcassé and Landsdowne. . . . . .

"The world is growing sick of continuous bloodshed by land and sea, of the report of new horrors, wrought by bomb-throwers and assassins. Bloody war and bloody anarchy prove an oppressive burden to mankind, and it is evident that the German Emperor would be glad to deliver his soul in the matter, if ever the Czar wished him to express his opinions freely. It is an admitted fact that onlookers see most of the game; under such circumstances any utterance of the Emperor would be likely to promote the best interests of Russia or the Czar, a presumption that is warranted by the character borne by William II. These facts can not be refuted by any insinuation of the English or French press and the suspicious statements even of some Russian newspapers."

On the other hand the *Zeit* (Vienna) reports an interview with Mr. Déroulède, the chauvinistic poet and agitator, who yet speaks the opinion of a good many Frenchmen when he says:

"The German Emperor could not possibly give any good advice to Russia, the friend of France; but France can not afford to see her ally come under the direct influence of Germany."

Yet according to the *Frankfurter Zeitung*, the Czar actually begged William II. for his advice. To quote:

"The Czar was anxious to have the advice of the Emperor on the political situation in Russia. From information which reaches us on good authority we are enabled to state that the Emperor repeated the advice which was given by him in a letter addressed to the Czar some time ago. William II. in this letter declared that the best suggestion he could give to Russia on the subject of peace negotiations was that the Czar should make all possible concessions compatible with the prestige and vital interests of the country. It is, moreover, an erroneous opinion that the Emperor sustained the Czar in his opposition to the promulgation of a constitution."

The Italian press echo this view, and the *Secolo* (Milan) declares that William "played the rôle of preceptor to this poor Muscovite Louis XVI.," while the *Tribuna* (Rome) thinks that the Emperor wished generously to give his moral support to the tottering throne of the Romanoffs and "to prove to the world that the Russian state was still solid and the Russian Government master of the situation." The same paper observes that the interview gave Germany an opportunity "of arriving at precise information concerning the intentions of Russia" in the matter of peace and reform; and the *République Française* denies that France should take umbrage at an action of the Emperor's which was intended to further peace. The *Petit Parisien* adds that the Emperor so timed the conference that he might make some suggestions with regard to the peace negotiations.

Eugène Lautier, in the Paris *Figaro*, says that doubtless the Scandinavian question was the object of the interview at Björkoe. The Emperor is aiming at "the indented coasts of Norway for his fleets. . . . The question is not whether Norwegians shall have a Bernardotte, a Danish prince, or even a Hohenzollern for a king. But it is absolutely necessary that that matter be decided by Germany."

The Westminster Gazette thinks that the matter need not disturb the composure of England and remarks: "The English public can afford to keep its composure at the latest of the alleged intrigues of Germany, but if Sweden and Norway are prompted to settle their quarrel as quickly as may be, no harm will be done." *The Daily Mail* (London) recalls Germany's early friendship for Russia, for Germany "by the Kaiser's famous signal in 1901 to the Czar, 'The Admiral of the Atlantic salutes the Admiral of the Pacific,' offered Russia a free hand and her support in Manchuria. On the eve of war with Japan, the German press was filled with assurances to Russia that so pitifully weak and poor a people as the Japanese would never fight." But the London *Times* says that the contemporary Russian press is "under no illusion as to the present worth of the Emperor's friendship toward Russia." The St. Petersburg correspondent of the London *Standard* is of opinion that the importance and significance of the conference has been exaggerated and concludes that it was little more than a timely *coup de théâtre*. To quote:

"Various classes of Russians appear to be agreed that the Czar was ill-advised in consenting to the meeting, but nobody entertains the supposition that he had the least intention of furthering the Kaiser's designs against France, or of indicating his own views regarding actual or possible changes of international partnerships or groups. At the same time, the opinion is gaining ground in diplomatic circles that the importance of the conference consisted mainly in the fact that it was held at the present juncture of political affairs."

The European press treats the question of initiative as of the gravest import. Did William or Nicholas suggest the interview? The St. Petersburg correspondent of the Paris *Temps* is sure that the Kaiser took the first step, and so think the London *Statist* and *Daily Mail* and the Paris *Intransigeant*. The other view, however, is taken by the *Vossische Zeitung* (Berlin), which lays the responsibility for the meeting on the Czar, and emphasizes the Kaiser's friendly interest in Russia.—*Translation made for* THE LITERARY DIGEST.

A FRENCH ARRAIGNMENT OF THE GERMAN ARMY.

FRENCH critics of the German army have been content, since 1870, to assert its weakness by pen rather than by sword. The latest Frenchman to prove, on paper, that the glory of the Kaiser's army has departed, is Mr. E. Reybel, who writes in the Paris *Revue*. The vast host of 1,700,000 German soldiers of all arms, equipped with modern weapons and trained in modern tactics, is not what it seems, declares Mr. Reybel, and he suggests that the Kaiser is not without blame in the matter. He says:

"A series of accidents, becoming more and more frequent since 1870, seems to indicate that this magnificent military edifice is crumbling on all sides, that its cracks and fissures are widening day by day. In Germany itself the word decadence has been pronounced. Clear-sighted men have uttered words of alarm. In numerous brochures in periodicals are denounced the corruptions from which this army is suffering, sacred as it is to the eyes of all good German patriots. The anxiety on this point which comes to light all over the empire appears to be amply justified by the facts revealed in the works of such writers as Bilse, Beyerlein, and their imitators."

The writer goes on to say that the modern German novel of military life gives only too faithful a picture of the military decadence of the German Empire. In the earlier days of the Prussian army the officers were distinguished by their grave demeanor, their spirit of frugality, their taste for work and study. Speaking of the present generation, Mr. Reybel says:

"Nowadays the young German officers bear little resemblance to their predecessors. The spirit of parsimony has given way to that of dissipation. Legions of them spend their days in making money by methods more or less honest. They do not hesitate to resort to the meanest devices for this end; they are head over ears in debt, and stop at nothing to evade their creditors. The officers in general have given up all serious studies and devote themselves to the coarsest pleasures. Drunkenness is the least of their sins. The latest revelations prove that they have no respect for the most elementary laws of morals. . . . Very many of the young officers are destitute of self-control or dignity; in the garrison towns they are frequently met with in a condition of noisy intoxication. Adultery is quite *á la mode* with them, and they spare no efforts to deceive an intimate friend and break up his home. Frightful jealousies and backbitings destroy the spirit of *camaraderie*, the fine and cordial fraternal feeling so indispensable in a company of

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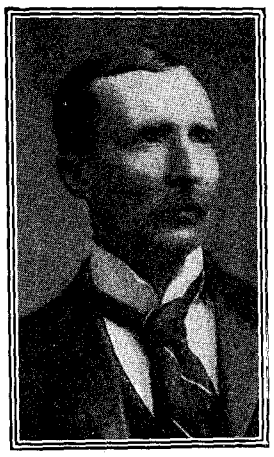
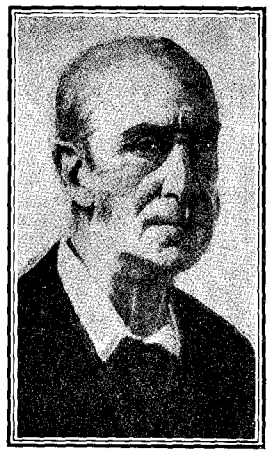
HON. MR. JUSTICE FARWELL, Of the High Court of Justice, who is chairman of the commission.

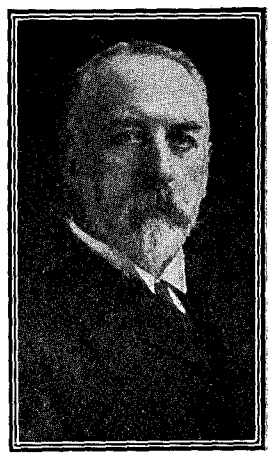


HON. SIR GEORGE TAUBMAN GOLDIE.

FIELD MARSHAL SIR GEORGE WHITE.



SIR FRANCIS MOWATT.



MR. SAMUEL HOPE MORLEY, Late Governor of the Bank of England.

COMMISSION PROBING THE BRITISH ARMY SCANDALS,

After the sensational report of the Parliamantary Commission on the British Army contract scandals, treated in our issue for July 15, page 88, this Royal Commission was appointed to make a further investigation, which is now in progress.

officers. In some regiments the officers' wives manage and direct everything; in others complete anarchy reigns."

He goes on to say that military pride has degenerated into puerile vanity; that officers treat privates and civilians with cruel, sometimes murderous, brutality; and that discipline in the ranks is relaxed. The petty officers are not obeyed by the privates, and yet the most abject toadyism is exhibited by commissioned officers in dealing with their superiors. To quote further:

"What are the causes of this critical condition of the German army? . . . Certain critics lay it all to the charge of the Emperor William II. It certainly was first manifested after his accession in 1888, when the effects of his personal administration first made themselves felt; or, rather, it was then first noticed, after being latent for many previous years. No one can deny that William II. pays most constant attention to military matters. . . . From a technical point of view he maintains the German army at the top notch of perfection."

After giving particulars as to the Emperor's recent reforms and improvements in the equipment and discipline of the army, the writer adds:

"But, besides these measures, William II. has taken others, the excellence of which is at least doubtful, and the results of which have sometimes proved actually mischievous. The Emperor is a fantastic and romantic creature. He is too nervous and too restless; very often entirely inconsequent in his proceedings. He has, indeed, the faults of his qualities. Activity with him becomes excitement, and his energy is positively brutal. Readiness in action and persistency degenerate into arbitrary obstinacy. . . . These faults are most glaringly evident in William II. as head of the army. This is especially the case with his arbitrary egotism and his vanity. He will have none of his generals recognized as his superior. He will suffer no one to criticize his actions. His excitement, his brutality, his fantastic and capricious spirit, that nervous and exaggerated impetuosity which drives him on to adopt every new idea that has on it the stamp of improvement—all are shown in his administration of the army. The results are seen in a series of occurrences which certainly contribute nothing either to the solidity or the value of that army."

The writer summarizes the Emperor's faults which so fatally react on the young officers and privates of the army by saying that William II. has the passion for show and advertisement; that he is hopelessly self-opinioned; that his handling of the army is despotic; that he keeps as chief military commanders those who are most subservient to himself; that he "has installed in the German army the spirit of favoritism and servility—two fatal elements which are destined in the long run, unless a radical change is brought about, to sap and destroy the magnificent edifice so laboriously reared by Moltke, Roon, and their colleagues." He concludes by saying that the Emperor is not solely responsible for the condition of things. A long peace has enervated the army. To quote his own words:

"Among the young officers it is an established dogma that the German army has no superior, not even an equal. They never have the faintest idea of Germany being finally defeated in war. This national vanity and the long duration of peace have contributed something to lull the army into a seductive languor, and to incline its officers to the indulgence in exciting pleasures and distractions of every sort."—*Translations made for* THE LITERARY DIGEST.

WHAT JAPAN HAS TAUGHT ENGLAND AND ITALY.

AT the beginning of the war, Japan was represented as a pupil of Western nations; at the end of the war, she appears as a teacher. England, with its magnificent navy, is being told that an army like the Mikado's must cooperate with it. Italy, with a large and well-drilled army, hears that it must have a navy of equal strength. Thus the defeat of Russia, which was expected by some to result in a reduction of European armaments, may actually cause an increase all around. The Paris *Gaulois* remarks that the complacent British islanders are waking up to the fact that Russia's strong guard on the eastern frontier of Prussia was an aid which they now miss. But a greater lesson still, and one that will come home pretty forcibly to the hearts and pockets of the British is thus stated by their French critic:

"The Russo-Japanese War . . . has made it evident that it is not sufficient for the security of an insular power to possess domination on the ocean. It is necessary for such a power to command, as Japan has done, an army, homogeneous, well organized, and well officered. And it is not without humiliation that England recognizes the fact that, previous to her disasters, Russia could do what England with all her powerful navy has failed to accomplish, namely, prevent Germany from having a preponderating influence in the affairs of Europe.

"The control of the seas is an excellent thing, whose importance it is impossible to exaggerate. A Power which is truly strong, however, is not one which possesses either a formidable fleet without an army, or an army without a formidable fleet."

Testimonies arise from all sides that England is by no means so strong on land as she is by sea. The question of an invasion of England has called attention to this fact. In 1846 the Duke of Wellington said, speaking of the south coast of England:

"Except immediately under the fire of Dover Castle, there is

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not a spot on the coast on which infantry might not be thrown on shore, and from which such a body of infantry so thrown on shore would not find, within distance of five miles, a road into the interior of the country through the cliffs practicable for the march of a body of troops; that in that space of coast (that is, between North Foreland and Selsey Bill) there are no less than seven small harbors, each without defense, of which an enemy, having landed his infantry on the coast, might take possession and therein land his cavalry and artillery of all caliber and establish himself and his communication with France."

If such an invasion took place, where are the land forces to withstand it? In *The Nineteenth Century and After* (London) Robert Machray speaks of the poor condition of the British army, and quotes Lord Roberts in his advocacy of rifle-practise. He says:

"One indeed is sometimes tempted to ask if there is any British army at all, and yet Great Britain has just emerged from a long and costly war, which not only taxed her resources beyond belief, but should have taught her that to be a great sea Power is not enough. Our condition, from the fighting value standpoint, is no better than it was before the war in South Africa. Witness Lord Roberts, whose testimony is free from all suspicion. In a letter addressed to the press two or three weeks ago he said that, while the British colonies had gained something from the war, 'England alone seems to have learned but little . . . and to be content to allow the nation to sink back into its old state of unpreparedness and inefficiency, unmindful of the unnecessary sacrifice of life and money which such unpreparedness and inefficiency may again entail, and to even a greater extent than was the case in South Africa.' In the same letter the Field-Marshal pleads strongly—conscription being set aside as impracticable—for the manhood of the nation to turn its attention seriously to becoming proficient in the use of the rifle, so that it shall become a vast, unenrolled army of first-class marksmen."

"A German Resident," as he signs himself, writing in *The National Review* (London), says that soldiers in the English army are badly drilled and clothed, and English officers hold their uniform to be disgraceful; that it is no wonder the rank and file "perform indifferently on the battle-ground," for they are "men of a poor class, badly educated, with a low standard of duty." He continues by thus addressing his English readers:

"The present war is illustrating afresh the dismal failure of your army in South Africa. Would Japanese soldiers and generals have failed at Magersfontein, or Colenso, or Spion Kop? Would Russian soldiers have failed? Your surrenders were the topic of every mess on the Continent, tho you pretended that they were a result of the new and strange conditions of war. But now we see the Japanese and Russians fighting under exactly these conditions, and yet they never surrender. What will your army do if it ever encounters antagonists such as these? You talk of duty; and to read the pompous utterances of your press, one would suppose that you had noble ideals. Yet, in your anxiety to preserve your game, you will not let your pitiful little army learn how to maneuver; you send your soldiers into the field to be slaughtered, with bad guns and wretched hospital equipment, and then when defeat results and thousands of lives are lost, you blame their leaders, not yourselves. You are always deriding the unpreparedness of Russia, but you forget that the Russian artillery would crush your obsolete guns in the first engagement. . . The South African War showed that your men would retreat or put up the white flag if the loss rose above 6 or 7 per cent.; whence you are neither loved nor respected, nor, I may add, even feared. And that, if I may speak the truth, is why many Germans are indignant at your pretensions. A feeling is growing up in Germany that Germans are worthier of empire than you, and that your work in the world is done."

The importance of an army as well as a navy in supporting the claims of a first-class power is illustrated by Mr. Machray, already quoted, in the case of Germany—which is fast growing to be amphibious, as Rome for the first time became in her conflict with Carthage, once the greatest sea power of her time. This writer says:

"It is because Germany is an 'amphibious' Power that she is so extremely formidable, and this is a fact which can not be too often impressed on the public. The series of defeats and disasters which has overwhelmed the Russian army in Manchuria leaves the German army without a peer in Europe, and gives to Germany a freer hand throughout the world than she has had for many a year. At this moment the Kaiser dominates the Continent—a heady position for any man to hold, and especially for such a man as the restless and ambitious William the Second. His magnificent army and almost as magnificent navy are ready to his hand—the temptation to use them must be great!"

Italy, on the other hand, with her large and well-organized army, is beginning to feel that the defense of her coasts is incomplete without an increased navy. Aloise Bragadin, in *Italia Moderna* (Rome), says:

"It is impossible to avoid the conclusion that our coasts and maritime cities can be defended neither to-day nor in the near future merely by land forces and batteries, however sufficient in number; and that the only troops and the only guns that can secure us from attack by sea are floating troops and guns—armed vessels—mobile as those of the enemy. These are defenders that can be at Genoa one day, at Livorno, Naples, or Palermo the day following—always formidable, even to a first-class power—even as a threat."—*Translations made for* THE LITERARY DIGEST.

NORWAY'S QUANDARY.

NORWAY'S unsettled condition, undetermined whether to be a republic or a monarchy, unrecognized by the nations of the earth, and not free from fear of foreign aggression, gives interest to an article in the *Politiken* (Copenhagen) by Fridtjof Nansen, the Norwegian explorer and political leader. He says with regard to the sharp answer sent by the Swedish Riksdag to Norway's declaration of independence, that while Norway will always entertain any just and reasonable demand of Sweden she will not consider anything that ignores her independence and distinct existence as a nation. Should Sweden persist in her treatment of Norway it may even happen that Norway will ask for the recognition of Europe without waiting for the consent of Sweden. To quote:

"The unsettled political condition in which Norway at present lies must be looked upon as a misfortune, not only by this country, but also by the foreign Powers. But if for this reason it is thought in Sweden that a new Storthing will reverse the decree of indepedecne passed by its predecessor, never was a greater mistake made. Every day the Norwegian population become more fixed in the step they have taken. All talk about divided councils and hard feeling against the government in Norway originates in Sweden. All the rumors that Norway would never wish to make a confederation with any nation of kindred blood, but would only seize forlorn Finland, or some possessions of the East Sea, are mere echoes of talk in the Swedish Riksdag, or of articles published by the jingo press."

He next considers the question of the form of government Norway is to adopt, and comes to the conclusion that it will necessarily be determined by circumstances. In his own words:

"The majority in Norway are fixed in their decision for a monarchy. In theory a republic would meet with the joyful acceptance of many; but when it comes to an issue the Norwegians are sure to demand a monarchy."

He adds, however, that it stands to reason that the Norwegians are not going to run round Europe hunting and begging for a king, so that if it should prove hard to fill the throne, it is possible that the form of government they finally adopt will be republican. He concludes as follows:

"The fact that Kaiser Wilhelm has this year visited Norway is of no political significance to Norwegians. King Oscar, through the Crown Prince, asked for the distinguished visit. . . . We are assured by the German press that the German emperor has a strong sympathy with Norway."—*Translation made for* THE LITERARY DIGEST.

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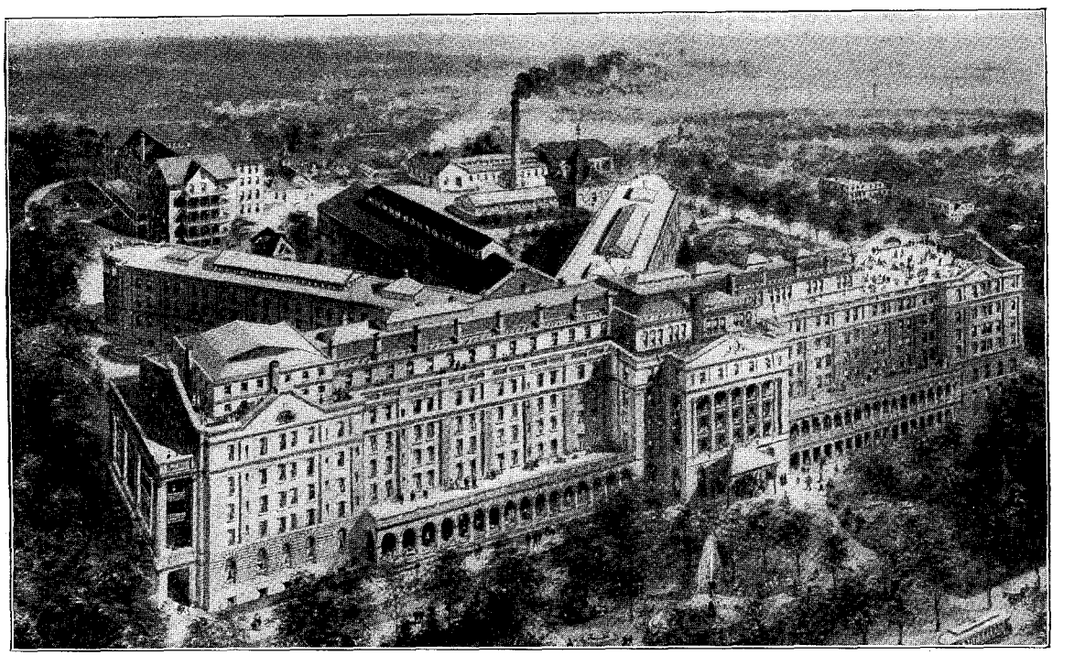
SEPTEMBER THE MONTH TO RECUPERATE

Free from Oppressive Heat You May Escape the Strenuous Life and Get Well at



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THE Battle Creek Sanitarium has long been known throughout the United States, and to a considerable extent in foreign lands, as the foremost exponent and most complete representative among medical institutions of the physiological method, not as an exclusive system, but as the true curative method. The physiological method makes use of all the natural agents which are essential to the maintenance of vigorous life. An intelligent and experienced physician-patient recently remarked: "I note that the forces of nature are here utilized as the chief means of treatment, and more fully than I ever before witnessed; and what more powerful agencies can be imagined than the forces of nature?"

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GUARANTEED to SAVE HALF YOUR CIGAR MONEY, sometimes more, in comparison with regular retail prices.

GUARANTEED *to please you* or the trial *costs you nothing.*

OUR PROPOSITION—For **$4.00** we will send you 100 FEDORA Panetelas and our beautiful cigar catalogue, "Rolled Reveries," that "tells you all about it." ALL TRANSPORTATION CHARGES PREPAID. Smoke as many as you wish to find out whether they suit you or not. If not, or on comparison you don't think our claims are carried out, return what you have left, at our expense, and we will REFUND EVERY CENT. The same proposition applies to **50** FEDORA Panetelas at **$2.00.**

Photo of FEDORA Panetela. Exact Size.

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CURRENT POETRY.

At the Grave's Edge.

BY HENRY FLETCHER HARRIS.

What lands shall greet your gaze?
What winds shall lift your hair?
What mightier stars for you shall blaze,
In what diviner air?

And the long journey through,
Shall Love not have his will?
And the old dream come true,
And the old grief be still?

We reach out empty hands—
We never can forget!
O heart, at last that understands,
Do you remember yet?

—*From The Independent.*

Wanderer's Song.

BY CLINTON SCOLLARD.

There will be, when I come home, through the hill-gap in the west,
The friendly smile of the sun on the fields that I love best;
The red-topped clover here, and the white-whorled daisy there,
And the bloom of the wilding briar that attars the upland air;
There will be bird-mirth sweet—(mellower none may know!)—
The flute of the wild wood-thrush, the call of the vireo;
Pleasant gossip of the leaves, and from the dawn to the gloam
The lyric laughter of brooks there will be when I come home.

There will be, when I come home, the kindliness of the earth—
Ah, how I love it all, bounteous breadth and girth!
The very sod will say—tendril, fiber, and root—
"Here is our foster-child, he of the wandering foot.
Welcome! welcome!" And, lo! I shall pause at a gate ajar
That the leaning lilacs shade, where the honeysuckles are;
I shall see the open door—O farer over the foam,
The ease of this hunger of heart there will be when I come home!

—*From The Outlook.*

Mystic and Cavalier.

BY LIONEL JOHNSON.

Go from me: I am one of those who fall.
What! hath no cold wind swept your heart at all,
In my sad company? Before the end,
Go from me, dear, my friend!

Yours are the victories of light; your feet
Rest from good toil, where rest is brave and sweet.
But after warfare in a mourning gloom,
I rest in clouds of doom.

Have you not read so, looking in these eyes?
Is it the common light of the pure skies,
Lights up their shadowy depths? The end is set;
Though the end be not yet.

When gracious music stirs, and all is bright,
And beauty triumphs through a courtly night;
When I, too, joy, a man like other men;
Yet, am I like them, then?

And in the battle, when the horsemen sweep
Against a thousand deaths, and fall on sleep;
Who ever saw that sudden calm, if I
Sought not? Yet, could not die.

—*From "Poems."*

A Hopi Prayer.

BY HARRISON CONRARD.

Rain! rain!
For the growing grain,
For the high white mesa, the pale wide plain!
For the golds that fly,
The clouds in the sky,
Child of the Snake Woman, run with our cry!
Rain! rain!
For the thirsting plain,
For the sad, pale melon, the squash and the grain!
Our prayer in your breast,

To Your very Good Health

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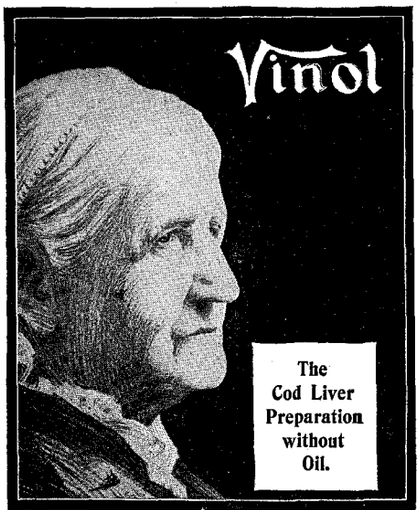

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The east, south, north, with your soft skin pressed
Down hard on the sand
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That the gods may see that you bear the brand
Of the woful need
Of the plant and the seed;
For your tongue will droop and your breast will bleed—
Then the gods will know
That the wind should blow
The black clouds up from the far below.

—*From Out West.*

PERSONAL.

Standing Room Only. — Mark Twain in his lecturing days reached a small Eastern town one afternoon, relates the New York *Tribune*, and went, before dinner, to a barber's to be shaved.

"'You are a stranger in the town, sir?' the barber asked.

"'Yes, I'm a stranger here,' was the reply.

"'We're having a good lecture here to-night, sir,' said the barber. 'A Mark Twain lecture. Are you going to it?'

"'Yes. I think I will,' said Mr. Clemens.

"'Have you got your ticket yet?' the barber asked.

"'No, not yet,' said the other.

"'Then, sir, you'll have to stand.'

"'Dear me!' Mr. Clemens exclaimed. 'It seems as if I always do have to stand when I hear that man Twain lecture.'"

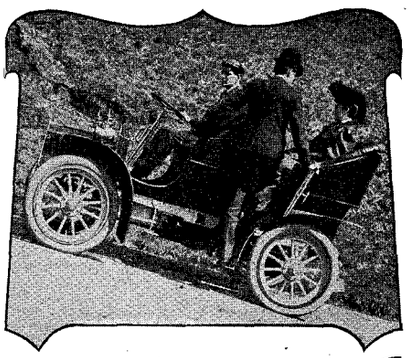
A Man of Dollars. — Lately reports have appeared in the newspapers which tend to show that the figure of Russell Sage is rapidly fading out of Wall Street. Mr. Sage is 89 years old and has the reputation of having devoted his life solely to the chill satisfaction of making money for its own sake. Lindsay Denison, writing in *The World's Work*, says of him:

"Russell Sage, for two generations, has been the skinflint of the great Yankee nation. Does a drummer (the drummer is the itinerant minstrel of this degenerate age) invent a tale of hardness of heart and tightness of fist which appealed to him as worthy of becoming classic, he builds it about the personality of Russell Sage as naturally as the Homeric bard attributed an act of transcending wisdom to Athene or a deed of valor to Ares; the tale is accepted as true from the Lakes to the Gulf. This unlovely repute has come to Mr. Sage, so far as human discernment may go, with strict justice. . . . .

"Mr. Sage has all of the love for money in the concrete which might be predicated of his life and habits. However much he may share with other millionaires the liking for vast quantities of stocks and bonds, which water and legislation may corrupt or syndicates break through and steal, Mr. Sage pins his faith, and always has pinned it, to actual specie. He has under lock and key and within his reach more ready money than any other man in this country—probably more than any other man in the world. It is at the service of any one who will pay for the use of it and who can satisfy Mr. Sage that it will be returned promptly and in full. His transactions are for the most part made in secret. But now and then a typical one comes out in the courts. It is but a few years since one White, of Boston, a moneyless person, made a bid for $1,500,000 worth of government bonds of the issue of 1896. The bonds were awarded to White, who, if he had only the money to pay for them, could have resold them immediately at a profit of $45,000. A Boston bank entered into negotiations with White—slow and ponderous negotiations. Emissaries from Russell Sage appeared before the transactions were completed, offering to take the whole difficulty out of Mr. White's way for the paltry consideration of $15,000. It is of such methods and such devices that the history of Mr. Sage's bloodless alliances with Jay Gould and other financiers, and freebooters of the Wall Street history must be written if it is written. But the tune of his soul is always on one melancholy string — money, more money, my money!

Of Mr. Sage's home life, we read:

"Mr. Sage's birthdays are always noticed by the



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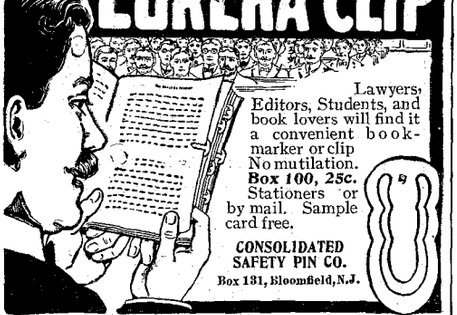

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newspapers. The best picture of the home life which has grown out of his years of scraping and holding is that which was presented to a reporter who was sent to see him on August 15, 1904, when he was 88. Mr. Sage was found playing dominoes with Mrs. Sage. The two of them were alone in the big house except for the servants. Between half-humorous, half-querulous complaints because Mrs. Sage would not let him go down to business as he liked, he told how he had spent the day—remaining in the house in the morning, much against his will, because it was raining; attending the directors' meeting of an uptown bank and collecting his five-dollar gold piece as an attendance fee, and visiting his dentist. As against the hundreds of stories, true and false, of Mr. Sage's parsimony, how this celebration of a domestic festal day stands out big and clear as the reward of an unremittingly industrious, churchgoing, ambitious life!"

Suspicious.—That Russell Sage has a perspicuous mind, is shown by the following which is told by a New York banker in the New Orleans *States:*

"He can see through nearly everything. I doubt if he was ever duped on an investment yet.

"They say that two promoters once called on Mr. Sage to try to interest him in a certain scheme of theirs. They talked to the great financier about an hour. Then they took their leave, having been told that Mr. Sage's decision would be mailed to them in a few days.

"'I believe we've got him,' said the first promoter hopefully, on the way up town.

"'I don't know, rejoined the other. 'He seems very suspicious.'

"'Suspicious?' said the first. 'What makes you think he was suspicious?'

"'Didn't you notice,' was the reply, 'how he counted his fingers after I had shaken hands with him?'"

MORE OR LESS PUNGENT.

He Proved It.—LADY (in party viewing stone quarry): "And which is the foreman?"

CASEY (proudly): "Oi am."

LADY: "Really?"

CASEY: "Oi kin prove ut. (Calls to laborer.) 'Kelly, Kelly! yer foired!'"—*Judge.*

Feminine Economy.—The following letter was received from his sister by a New-Yorker who was away from home on a visit:

"I am sending by mail a parcel containing the golf-coat you wanted. As the brass buttons are heavy, I have cut them off to save postage. Your loving sister,

J——.

"P. S.—You will find the buttons in the right-hand pocket of the coat."—*Harper's Weekly.*

Why He Was Invited.—Two passengers traveling north got into conversation, and one was most attentive to the other, pressing cigars, papers, and refreshment upon him. Their destination was the same town, and No. 1 asked where his traveling companion intended to put up. The latter replied, "The George." No. 1 said, "Oh, don't bother about an hotel; come to my place for the night." This completed No. 2's astonishment at such extraordinary kindness, and he felt compelled to ask the reason for such unlooked-for hospitality, but was uncomfortably enlightened by his would-be host replying, "My wife says I am the ugliest

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man in the world, and I just want her to have a look at you."—*Tit-Bits.*

The Horse's Failing.—Hans, the ruralist, was in search of a horse.

"I've got the very thing you want," said Bill Lennox, the stableman, "a thorough-going road horse. Five years old, sound as a quail, $175 cash down, and he goes ten miles without stopping."

Hans threw his hands skyward.

"Not for me," he said, "not for me. I vouldn't gif you 5 cents for him. I live eight miles out in de country, und I'd haf to walk back two miles."—Norman (Okla.) *Voice.*

Harsh Measures Needed.—She was a very polite young lady, and had invited a few friends to tea, among the number being a very eligible, but modest, young man. She devoted all her attention to the wants of her guests, and, indeed, seemed rather attentive to their needs. The climax was reached, however, when, with her most winning smile, she addressed herself to the bashful young man: "Dear Mr. M——, please do allow me to press you to a jelly."—*Tit-Bits.*

Pretty Lucky.—FRIEND OF THE FAMILY: "You are very lucky, my boy, to be the seventh son It will bring you everlasting fortune."

SON NO. 7: "It hasn't so far. All it's brought yet is the old clothes of my six brothers."—*Detroit Free Press.*

Next.—WAITER (at a cheap restaurant): "Is there any thing else you'd like, sir?"

DEVOUT CATHOLIC: "Yes, a priest."—*Judy.*

CURRENT EVENTS.

Foreign.

RUSSO-JAPANESE WAR.

August 5.—The Japanese are reported to be throwing proclamations into the Russian lines urging the troops, on account of the nearness of peace, not to waste their lives in reconnoissances. It is announced that the Russian Government will issue another internal loan of $100,000,000.

August 7.—Russian troops are fortifying the mouth of the Amoor River.

August 11.—Admiral Kataska reports a sharp action on the southern coast of Saghalien, in which 125 Russians were made prisoners.

RUSSIA.

August 5.—Another council to discuss plans for a national assembly is held at Peterhof.

August 8.—The project for a national assembly is approved by the Czar and the Council at Peterhof; it is expected that the Emperor will call the congress by public proclamation and fix a date for its first session.

August 9.—Twenty thousand men are reported on strike at Riga; in a conflict between the strikers and Cossacks one person is killed.

OTHER FOREIGN NEWS.

August 5.—Secretary Taft and his party are cordially received at Manila.

Chinese at Yokohama refuse to handle freight for an American line, but the Chamber of Commerce at Shanghai is said to be anxious to end the boycott.

A revolt of natives in German East Africa is reported.

August 6.—José Miguel Gomez, the Cuban Liberal candidate for President, defies the Supreme Court and Government to enforce national inpection of municipalities, and declares that the

If—if I say, half the women of this country really knew the difference between MACBETH lamp-chimneys and the other sorts, my factory wouldn't be big enough to supply one quarter the demand for them.

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My Index explains all these things fully and interestingly; tells how to care for lamps. It's free—let me send it to *you*. Address

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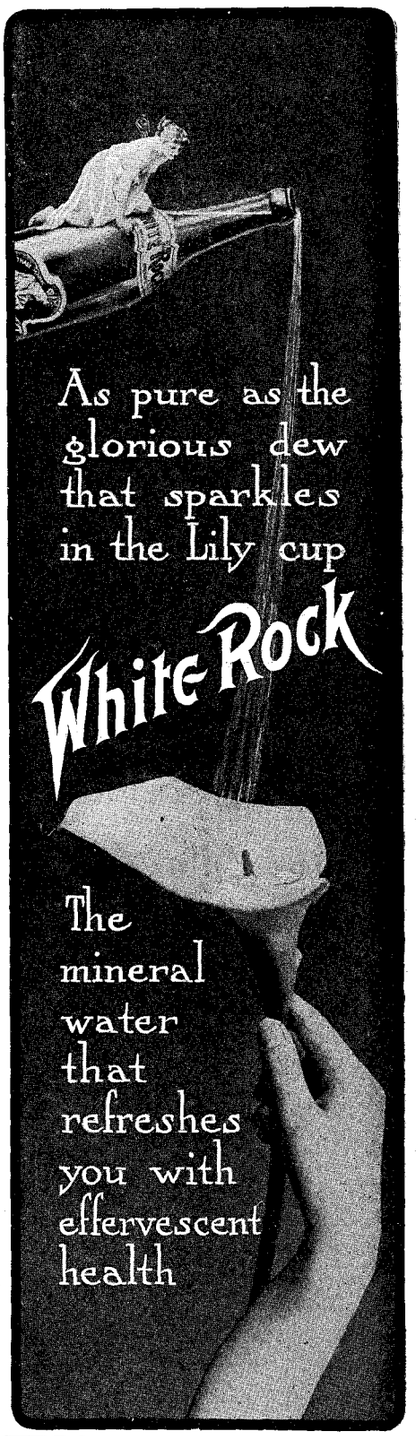
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island "is a powder mine, containing a lighted fuse, already half burned."

August 7.—A French fleet of eighteen vessels arrives at Cowes and is welcomed by King Edward.

The Federal Court of Venezuela annuls the Hamilton concession to the Bermudez Asphalt Company.

August 9.—Mr. Wu, former Chinese Minister at Washington, says that China desires from the United States a modification of the treatment of educated Chinese arriving in America, and the admission of laborers to Hawaii.

August 10.—Advices from Tromsöe, Norway, give details of the rescue of the Fiala-Ziegler polar expedition by the relief commanded by W. S. Champ.

August 11.—Parliament is prorogued, King Edward expressing the hope that peace would ensue in the Far East and that Sweden and Norway would reach an amicable settlement.

Secretary Taft, at Manila, says that the Administration's policy is "The Philippines for the Filipinos," but the natives must learn the lesson of self-government.

Domestic.

PEACE.

August 5.—The Russian and Japanese peace envoys, after meeting on board the *Mayflower* and taking luncheon with the President, sail for Portsmouth.

August 8.—The peace envoys are formally received at Portsmouth.

August 9.—The first session of the peace conference is held at Portsmouth; it is decided that any language might be used in the negotiations, and that all documents will be compiled both in French and English.

August 10.—The Japanese peace terms are presented to the Russian envoys in the conference at Portsmouth, and transmitted to the Czar.

August 11.—All classes in Russia are said to be united against the acceptance of the reported Japanese terms. Pessimism is again the keynote, the belief now being that the negotiations will fail.

OTHER DOMESTIC NEWS.

August 5.—Archbishop Chapelle is stricken with yellow fever in New Orleans.

Attorney-General Moody directs the United States District Attorneys in the Northwest to investigate the railway telegraphers' strike, on account of the Government's duty to keep open the avenues of interstate commerce.

August 7.—Bishop Potter, in discussing the immigration problem, says that the question could only be properly handled if race prejudice was eliminated.

Federal authorities assume full charge of the fight against the fever in New Orleans; thirty-two new cases are reported.

August 8.—Thirteen persons are killed in the collapse of a department store in Albany.

Francis B. Loomis expects to return to his duties as Assistant Secretary of State.

Mrs. Sarah H. Peckham, wife of a cotton broker whose name has been connected with the crop report scandal, is summoned before the Grand Jury which is investigating the affair.

August 9.—Archbishop Chapelle dies of yellow fever at New Orleans.

August 10.—President Roosevelt is uproariously received in Wilkesbarre, Pa., by 200,000 miners.

August 11.—President Roosevelt, in a speech before the Chautauqua Assembly, makes a plea for federal supervision of all corporations doing interstate business.

In connection with the boycott of American goods by China, the State Department calls the attention of China to the clause of the Treaty of Peking providing for freedom of trade.

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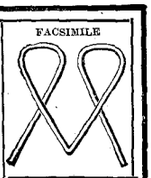

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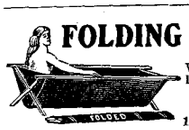

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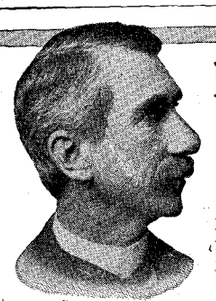

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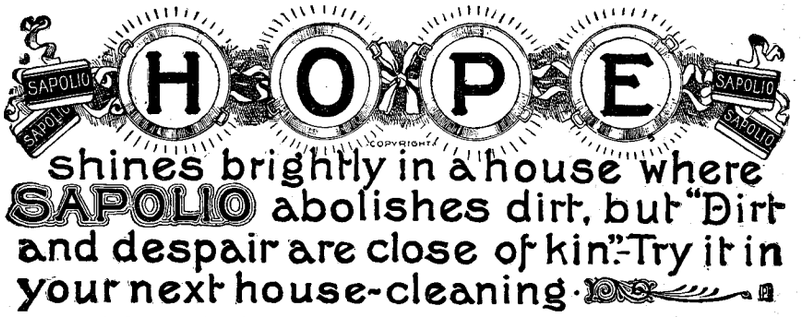

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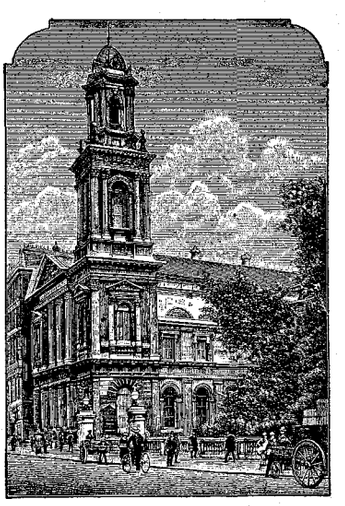

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